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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 27th July 1907.

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I.—Foreign Politics.

Addressing the Persian politics.

Namai Moqaddas Hablul Matin, July 15th, 1907.

Persians, the *Namai Moqaddas Hablul Matin* [Calcutta] of the 15th July advises them (*a*) to cultivate moral courage, so that every citizen of the country may consider it his duty to see the laws of the land duly enforced, just as an English lady lately did in India in bringing a picture-seller to judgment for his having exposed obscene pictures for sale; (*b*) to cultivate affections, the forerunner of the prosperity of the country. The paper reminds the people of the fact that it has been repeatedly drawing their attention, by means of various writings, to the *rapprochement* between Russia and England regarding Iran, regretting that neither they (the people) nor the Parliamentary representatives have as yet awoke to the occasion. In fact, the question of *rapprochement* was under the rose for some time, but now it is more than an open secret. Is it not even now advisable, asks the paper, to question the Foreign Minister whether or not he considers it reasonable to ask the representatives of Russia and England to explain what sort of agreement they have come to and why they consider Persia as an object of division between them? The paper refutes the version of Reuter's telegram that the Persian Parliament has at a meeting of the Select Committee accepted the terms of the instrument relating to the institution of a German Bank in Persia, and asks whether personages such as Hujjatul Islam and the representatives of the Great Ulamas were present, when the members expressed their approval of these terms In the opinion of the paper the neighbouring powers consider Persia as if it were a principality of Tibet and Afghanistan. They enter into confederacy to divide the country between themselves, though they declare that it is for its protection that they do so. The journal hopes that Russia and England will shortly give publicity to the terms of their agreement, but fears that, after securing the assent of all the other powers, including Germany, to the terms, they will ask the Shah to assent to them. The Shah on his part would be well advised if he then ask them to secure the assent of the Persian Parliament in the first instance. In conclusion, the paper advises the Persians to imitate the Chinese in the matter of cultivating union among themselves, to boycott foreign articles, and, to all appearance, not to be unsympathetic towards the foreigners.

Persian politics.

Namai Moqoddas Hablul Matin, July 22nd, 1907.

2. In enumerating the conditions of the loan which Persia is going to take from Russia and England and which has been recently announced in a foreign paper on the strength of the information received from St. Petersburg, a correspondent of the *Namai Moqoddas Hablul Matin* [Calcutta] of the 22nd July remarks that any sane person going deep into the matter will, naturally, come to the conclusion that, should Persia agree to the loan on the terms in question, it would be, practically, selling itself away to the foreigners rather than entering into a pecuniary engagement with them. The writer adds that the question of this loan has frequently been dealt with by the *Hablul Matin*, and considers it to be a paramount duty on the part of the Persian patriots to invite the attention of the authorities to the observations of the journal on the subject.

Persian politics.

Namai Moqoddas Hablul Matin.

3. In continuation of the above, the same paper writes :—

The news relating to the above has not passed current in Persia, and it is very likely that it may not be received in the country in its original sense. Rather, the probability is that it may form a subject of banter among the executive, as had been the case with the question of *rapprochement* between Russia and England which we discussed some time ago, and that the matter may be treated in this way until the people may awake to their senses and find that things have gone beyond their control and are irremediable.

In fact, we cannot say how far the statement of the foreign paper on the subject is near the truth, yet we have every reason to believe that it is to settle the question of a new loan that the Persian traitors have invited Amines Pascha and that he has left St. Petersburg for Tehran, purposely to execute this commission. Just see, what a fool has Amines Pascha made of us. And, indeed, we are so, seeing that we look to our enemy for help in achieving our object.

So, should the nation wish the continuance of constitutional government and of its independence, it should take steps to see Amines Pascha dismissed. Further on, it should guard against the State being sold to foreigners under the pretence of a loan, and take measures to organize a National Bank, inasmuch as it is the absence of the latter that has brought this distress upon the country.

II.—Home Administration.

(*a*)—*Police.*

DAILY HITAVADI, July 19th, 1907.

Reflections upon the police libel case.

4. The *Daily Hitavadi* [Calcutta] of the 19th July writes that many newspapers have incurred official displeasure in the Punjab and in the two Bengals by giving expression to the ideas in men's minds in a way which appeared to the officials very unpleasant to the ear. The officials have taken steps to gag the newspapers, but they have not taken any to correct their own faults. Newspapers, if they refrain from discussing politics and devote their columns to industrial and social topics, will be no losers themselves nor will inflict any loss upon the public, who will gain rather than lose by acquiring information about matters industrial instead of reading discussions of political grievances which the officials refuse to rectify. It is the Government itself which stands seriously to lose in such an event. Oppressive officials will then be able to commit oppression without attracting the notice of Government, and thereby assist in creating in a hundred times more serious and secret manner that popular ill-will against Government, for the alleged dissemination of which the press is now being sought to be gagged. After Mr. Justice Chitty's judgment in the recent police libel case, newspapers will be liable to action for libel for pointing out, say, how in a certain street in the city of Calcutta, in the afternoon, vendors are permitted to open stalls and obstruct the footpath without any interference from the constables on duty there. And these constables in bringing such action will get assistance from the public funds. And it will not be constables only, but postal, judicial and even perhaps municipal officials as well, remiss in the discharge of their duties, who will henceforth seek to recover damages for lost reputation. What the *Indian Daily News* said about the conduct of the police in the Sova Bazar murder case was indeed not palatable to the police, but will it be contended that on this account those statements should not be discussed?

The State exists on the basis of a tacit agreement with its subjects to discharge on their behalf the work of punishing wrong-doing. If it punishes a paper which exposes one of its officials who is remiss in or incapable of discharging his duties, it in a manner upholds wrong-doing and therefore forfeits all claims to respect from its subjects who thereupon proceed to try and resume themselves the work of punishing wrong-doing, which, as pointed out before, by a tacit agreement, they made over to the State. The State collects taxes from its subjects and compels them to keep the peace, only in order to maintain them in peace and happiness. The relation between the State and the subjects is based on an implied contract, and if one party violates the terms of it, it cannot rightfully compel the other party to keep them. The rebellious subject cannot look to be properly protected by the ruling power. Similarly, the ruling power or official who is incapable of defending his subjects from the attacks of oppressive enemies cannot by any means expect a law-abiding disposition in the former.

HITAVADI, July 19th, 1907.

The police libel case.

5. Referring to the police libel case in Calcutta, the *Hitavadi* [Calcutta] of the 19th July writes as follows:—

At present police rule prevails everywhere in India. Whether in Eastern Bengal or in the Punjab, the authorities are not so much anxious to maintain the honour and dignity of law as to encourage the police in their doings. When even the Viceroy and the Secretary of State are giving their full support to oppressions, why should not they grow insolent and high-handed? All sorts of *zulum* are, therefore, being freely committed on the pretext of maintaining peace. All our officials, both high and low, have, for the time being, forgotten that oppressions committed on

the pretext of maintaining peace add to popular unrest and discontent. And the result of this has been that everywhere the police is triumphant. Formerly there was less police oppression in Western Bengal. But the authorities have set themselves to destroying the peace of this part of the country also. Their object is, of course, to maintain peace, but their actions are producing quite contrary results. In these days of seditious turmoil, the recent police libel case in Calcutta has disclosed how police officers have grown oppressive and self-willed by being constantly and improperly supported by high officials in all their doings. This is why the case has created a sensation in the country.

The *Indian Daily News* has put three questions to the Government:—(1) Has the police tried to detect the real offender after the acquittal of Girish Goala? (2) Has the Government punished any police officer on the ground of the failure of the police to detect the real offender? (3) When murders have been and are being committed in numbers in Calcutta and other parts of Bengal and the offenders are not being traced, what steps has Government taken to remedy the situation?

Although these questions have been put to the Government we are able to give replies to them. The reply to the first two questions is that probably Government at first made some attempt to detect the real offender, but finding the task rather difficult, gave it up in a few days; that instead of any punishment being awarded to any police officer, official papers will show that only high praises were bestowed as to the competence and capacity of the police officers. The reply to the third question is that the authorities have at present no time to consider such trivial matters. Sir Andrew Fraser and other officials are now busy suppressing sedition, and this is not the time to take care for the protection of life and property. All public servants, both high and low, are now engaged in making enquiries into such important matters as the crying of *Bande Mataram*, the sale and purchase of sword-sticks, the holding of meetings and the joining of political meetings by students or teachers. How can the trifling question of protecting the people's lives and property receive consideration now? Does not the *Indian Daily News* know that it is only after the Empire has been saved that the question of protecting the people can arise? Government has consequently set itself, first of all, to saving the Empire by suppressing sedition. Would it not be madness to go to enquire into murder cases at this time?

However that may be, we are glad that our Anglo-Indian contemporaries have resolved not to quietly put up with the unjust conduct of the Government of Bengal in regard to this police libel case. And we are prepared to lend them our support, if only they will not object to our rendering it. But our point is that if it is intended by this agitation to put a stop to police *zulum* and persecution of the press, it will not do to discuss only the one case which is at present under consideration. Protest should also be made against the mock trials which are being held in different parts of the country under the name of judicial proceedings, and the manner in which the police is being encouraged by the authorities in their wrong-doings. We can never heartily support any agitation of which the object is simply to raise a hue and cry against a single instance of oppression committed on an Anglo-Indian newspaper, while a perfect silence is maintained over the innumerable cases of oppression committed on black men. Our Anglo-Indian contemporaries should also remember that it is their indifference in many cases and the positive encouragement they offer in not a few instances that is responsible for the establishment of police rule in this country.

(*b*)—*Working of the Courts.*

6. The *Marwari Bandhu* [Calcutta] of the 17th July has a long article headed "The *Indian Daily News* and the Government," based on the articles and correspondence lately published in the *Indian Daily News* and the *Statesman* on the subject of the Police libel case and the judgment of the Hon'ble Justice Chitty of the local High Court thereon. Referring to certain remarks by Sir Andrew Fraser which he made while President of the Police Commission, the paper fears that His Honour has altogether forgotten them. The police hitherto feared the newspapers, but, thanks to the kindness of

MARWARI BANDHU, July 17th, 1907.

The *Indian Daily News* and the Government.

Sir Andrew Fraser and Justice Chitty, they are not to fear any one now. Efficiency or inefficiency is no longer the question. The lookout of every Government officer is to keep his superior in good humour. There have been so many murders in Calcutta, but how many of these have been detected? What has Sir Andrew Fraser done in this connexion? Alluding to the undetected murder of a Marwari youth on the Harrison Road last year, the paper asks, who can say that the murderer is not moving in the streets of Calcutta fearlessly (giving twists to his moustaches)?

It may not be out of place, writes the paper, to say in conclusion that the people are beginning to lose faith in the High Court too, as opinions are changing with political situations and slaps are made to suit the cheeks on which they are given. The order of Mr. Chitty compelling a witness to attend court in spite of his illness, which resulted in his death, is cited to show the nature of judgments Justice Chitty is capable of giving.

7. The *Mihir-o-Sudhakar* [Calcutta] of the 19th July publishes the following in English: —

MIHIR-O-SUDHKAR, July 19th, 1907.

The Comilla gun-shot murder case and the verdict of the assessors.

Mr. A. H. Cumming, the Sessions Judge of Tippera, has delivered a very able and learned judgment in the above case. Of the three accused who were tried by the Sessions Court, Nibaran Chandra Roy, the Head-Constable has been sentenced to death, and the other two accused, viz., Mukhtear Dwarka Nath De and Sub-Inspector Mangal Singh, have been sentenced to transportation for life. We understand the accused have appealed against the order of the Sessions Judge, in the High Court, and we should not at this stage pass any remark on the judgment itself. The judgment is a remarkable piece of document, and we have many things to say about it, but for the reason stated above, we, reserve our criticism for future. In the present article we propose to confine our reflections to the verdict of the assessors. In this case, two assessors were appointed, one of whom was a Hindu and the other was a Muhammadan.

After the evidence adduced in this case and the argument on both sides had been heard by the assessors, the Judge asked them to return their verdict. The verdict of the assessors is really remarkable. The Hindu returned his verdict declaring all the three accused not guilty, whereas the Muhammadan returned an opposite verdict declaring all the three accused guilty. The verdicts are quite contradictory and both cannot be right. Each of the assessors drew his conclusion from one, and the same *data*, and how could they have come to such a widely divergent conclusion! The reason is, either one or both of the assessors have been guided more by their passions and prejudices than by their sense of justice. Where the interest of the Hindu is concerned, we cannot expect even bare justice from him, and we have been experiencing this every day in the District Boards, Municipalities, schools, public offices, Text-book Committees; in short, in every place where the Hindu has a mastery. Under such circumstances, can there be any love between the Hindu and Musalman? Do the Hindus and Musalmans form one nation, with such conflicting interests, such passions and prejudices? Those who talk of Indian nationality talk of a myth and those who believe it are so many dupes. Messrs. Dadabhai Nowroji and Gokhale are making agitations both in England and India for the establishment of self-government, of *swaraj*, in this country, as there is in the colonies. But can this be possible in the country which is inhabited by a congeries of nations with bitter racial antipathy and hatred, and with conflicing interests; where the majority is opposed to the interest of the minority, and where a perpetual social and religious feud is going on among the different sections of the people? If there be self-government in this country like the colonies, then it would mean usurpation of all the powers in the hands on the antipathitic majority and the trampling down of the interests of the poor minority. The conditions existing in India necessitate foreign rule, and at present British rule—considering all its sides, good and evil—is the best rule for India.

We wish to describe here the attitude of Hindus towards us by an illustration. A few years ago the writer of the present article had to represent the Muhammadan community in a second-class Municipality in a district in Eastern Bengal. In that Municipality all the employes were Hindus excepting one poor, solitary Muhammadan tax-collector. The latter becoming old

had to retire, and then the writer of the present article asked some qualified Musalmans to apply for the post and in due course applications reached the Chairman. The salary of the post being less than Rs. 50 a month, it was entirely at the disposal of the Hindu Chairman, and therefore we went to see him in his house in order to represent the claim of the Musalman candidates. Before we had explained to the Chairman the mission which had brought us to him, he progosticated our mission and ejaculated with an air of supreme indifference. "Oh, I know what you have come for—you must have come to recommend a Muhammadan to me for the post of the tax-collector." I must state here, for the information of my readers, that no Musalman got the post, although there were qualified Mussalmans forthcoming. According to the Hindu Chairman, it was an offence for the Muhammadan representative to put forward the claim of the Muhammadan candidates, although he knew well that the Musalman rate-payers paid as good tax as the Hindus did. Because, perchance, he has to manage the municipal fund for a temporary period he thinks he can dispose from the fund according to his sweet will, without caring to pause and consider whether it is just or unjust. The Hindu Chairman sacrificed justice for his selfish end, and we can confidently assert that if there had been an Englishman in place of the Hindu he would have done justice in the case, and that for two reasons: *First*, because the Englishman has greater sense of justice; and, *second*, because in these petty appointments the Englishman's *jatbhai* is not concerned. We consider it Providential that we are at present under British rule. We not only hold that the British Government is necessary, but we agree with Mr. Morley in saying that Government should remain in its present form. Under the present state of feelings. we can well assert that if the presiding Judge of Comilla had been a Hindu he would have delivered his judgment agreeing with the Hindu assessor.

It is fortunate that the Judge was an Englishman who had no reason for being guided by passion or prejudice. The case, we understand, will come up before the High Court, and for the ends of justice we propose that both the Judges who will sit in trial be Englishmen; let none of them be Hindu or Musalman. The case is very important and has very far-reaching consequences. We therefore appeal to Government and the Hon'ble Chief Justice to get this case heard in appeal by a special court consisting of two European Judges only.

"Cargill or *hargill*."

8. The *Sandhya* [Calcutta] of the 19th July says that Mr. Cargill, the District Judge of Barisal, is like a *hargill* (adjutant), eager to swallow even the *harh* (bone) of *swadeshi*. He is reported to have said to Babu Sarat Chandra Guha, in connexion with an appeal for bail in the Amuabandar case, that it is because the people of this country are cowards that they calmly submit to the oppressions of the *swadeshi*, and also that they can tell any number of lies for the sake of *swadeshi*. What impudence on the part of the *feringhi hargill!* Why was he not whipped then and there? These fellows are capable of doing anything. Being arch-liars themselves, they call the Bengalis liars! And no section of the law applies to their case; but when the natives are concerned section 124 comes in immediately. There is only one remedy for this—it is to beat the *hargill*.

SANDHYA, July 19th, 1907.

The acquittal of Mr. Savage.

9. Many people, writes the *Sandhya* [Calcutta] of the 19th July, are saying many things about the acquittal of Mr. Savage, the worthy son of a worthy father, in the High Court. But there is nothing to be astonished at in it. It is the decree of the Hon'ble Judges of the highest court of law. What right has anybody to say anything respecting it?

SANDHYA.

How *swadeshi* cases are tried.

10. The *Navasakti* [Calcutta] of the 19th July says that certain remarks which Mr. Cargill, the District Judge of Barisal, threw out in connexion with the trial of the Amooabandar case prove that law-courts are nowadays guided by the following presumptions:—

(1) If the police brings a case against *swadeshis* in a place where the *swadeshi* is in vogue, every reasonable or unreasonable statement which the policy may make is to be considered as trustworthy.

NAVASAKTI, July 19th, 1907.

(2) Lovers of foreign goods, who are persecuted by the people of the country, always conceal many things through fear, so that if their evidence tends to show that slight oppression was committed in a particular case, then it must be presumed that the oppression committed was full and severe.

(3) Those who are associated with the *swadeshi* agitation are capable of telling any number of lies. No reliance can, therefore, be placed on their words.

(4) Many Musalmans, too, are associated with the *swadeshi*, so that a man's words should not be trusted simply on the ground that he is a Musalman.

(5) Besides making speeches and convening *swadeshi* meetings, there are many secret ways of promulgating *swadeshi*, so that even if it is known that no *swadeshi* meeting has ever been held at a certain place, the inhabitants of that place may be identified as advocates of *swadeshi*.

BHARAT MITRA, July 20th, 1907.

The punishment of the editor of *Sonar Bangla*.

11. The *Bharat Mitra* [Calcutta] of the 20th July comments upon the sentence of the fine of Rs. 500 passed against Basudeo Bhattacharyya, the youthful editor of the *Sonar Bangla*, by Mr. Sinha, the third Presidency Magistrate, Calcutta. The paper is of opinion that the merit of the case demanded a fine of Rs. 10 only, but having regard to the fact of the Government attitude towards the press, it, however, considers that the accused has been liberally treated by the court, in spite of the attempt of the Government pleader to see him severely punished.

BHARAT MITRA.

The trial of the rioters at Rawalpindi.

12. The *Bharat Mitra* [Calcutta] of the 20th July gives an account of the trial of the rioters at Rawalpindi, in order to show how the evidence tutored by the police is being adduced to obtain their conviction.

HITVARTA, July 21st, 1907.

The trial of the Rawalpindi riot case.

13. Seeing that the police have been using every means to bring the offence home to the public leaders undergoing trial in the riot case at Rawalpindi, the *Hitvarta* [Calcutta] of the 21st July remarks that it is almost certain that the case would end in the conviction of the accused.

SANDHYA, July 20th, 1907.

The *Yugantar* case.

14. The *Sandhya* [Calcutta] of the 20th July writes as follows:—

On Monday the *Yugantar* case will come up for hearing in Kazi Kingsford's Court. What the result will be is known to everybody—arrest and execution. It is such a big sedition case—an affair concerning an attempt to subvert the *feringhi* rule; but people are showing neither enthusiasm nor inquisitiveness over it. Everyone believes that it is that old tiger policy of killing one for the fault of one's father which is in operation here. It makes one's heart leap with hope to think of Bhupendra Nath's large-mindedness and courage. Bhupendra Nath had long ceased to be the editor of the *Yugantar*. But we hear that he is ready to receive the *feringhi's* thunderbolt. Bhupendra Nath will be imprisoned, but a hundred men like him will take his place. We wait to see the range of the *feringhi's* run.

SANDHYA, July 23rd, 1907.

The *Yugantar* case.

15. Referring to the *Yugantar* case, the *Sandhya* [Calcutta] of the 23rd July writes as follows:—

Bhupendranath's statement made us think as if he was snapping his fingers in the face of the court (*lit.*, showing a couple of plantains) and saying:—May your justice and your law-court go to the dogs (*lit.*, eat roasted plaintain). I am my Mother's son, and shall I seek justice from you? Fie, Fie. This is true boycott—what is called the boycott is all sham (*lit.*, roasted plantain). Bhupen's pleaders and counsel also equally snapped their fingers in the face of the court. There was quite a number of counsel present, but none said anything nor cross-examined witnesses, nor set up a defence. They simply snapped their fingers at every word. And the *Kazi* (Magistrate) and the *Kotal* (Commissioner of Police) digested everything.

There was more fun in the end. The case was postponed for one day to enable Mr. A. Choudhury to address the court on behalf of the accused. But about an hour after Mr. Choudhury came in and said that his client desired that no defence or speech should be made on his behalf. *Kazi*

Kingsford said, "Where do we stand now?" We say that if the defiance (*lit.*, plantain-showing boycott) inaugurated by Bhupendranath continues, you will soon have to gather at Chandpal Ghat with bunches of plantains in your hands. O *feringhi*, judge by this heroic conduct of Bhupen, what value is attached to your justice in this country. It is simply nothing (plantain). And you love to eat plantains. In the field of politics, Bengal leads India. It was Bengal which started the boycott. And it is a Bengali who has, now for the first time, shown how to boycott the *feringhi*. Like Bhupendranath snap your fingers in the face of the *feringhi*—in the market-place, in the law-court and everywhere. It will give the *feringhi* peace and do us good. What fear? They will put you in jail? Let them do it. But they will not be able to stop the plantain-showing affair.

HITVARTA, July 21st, 1907.

The conclusion of the sedition case against Babu Beni Bhusan of Khulna.

16. Commenting upon the judgment lately passed in the sedition case by Mr. Ahmed, Magistrate of Khulna, against Babu Beni Bhusan, a leading pleader of the local bar, the same paper exclaims, "How long will this sycophant Magistrate be sitting as an incubus on our shoulder?"

PURULIA DARPAN, July 22nd, 1907.

Service of summonses.

17. The *Purulia Darpan* [Purulia] of the 22nd July, while approving generally of the idea of serving summonses through the post office rather than through corrupt court-peons, doubts whether such a system will work satisfactorily in places like parts of Manbhum, for instance, where there is no daily delivery system. The postal authorities will require to exercise under this scheme a stricter supervision over their subordinates.

PURULIA DARPAN.

Evidence in English in the lower Courts.

18. The *Purulia Darpan* [Purulia] of the 22nd July thinks that the recent order of Government directing evidence in civil suits in the lower courts to be taken down translated into English will give rise to difficulties, for the translation cannot be expected to be accurate, considering that the judicial officers are not generally acquainted with all the dialectic peculiarities of every district in which they may be stationed from time to time.

HINDI BANGAVASI, July 22nd, 1907.

The value of a European's life as compared with that of a native.

19. Referring to the sentences of death and of transportation for life passed against the accused in the late Mr. Bloomfield's murder case and also to the sentence of a fine of Rs. 50 passed against one Mr. Hyde by the Deputy Commissioner of Delhi for causing the death of a sweeper, the *Hindi Bangavasi* [Calcutta] of the 22nd July notes the comparative value of a European's and an Indian's life in the eyes of the British tribunals.

(*d*)—*Education.*

NAMAI MOQODDAS HABLUL MATIN, July 22nd, 1907.

The introduction of some new Gurjati books in schools in Gurjat.

20. The *Namai Moqoddas Hablul Matin* [Calcutta] of the 22nd July supports the objection of the Moslems of Gurjat to the fact of certain new Gurjati books being recently included in the curriculum of studies for boys in the public schools in that province, the objection being made on the ground that they contain matter casting vilifying reflections upon Muhammad and other prophets such as Moses and Jesus Christ and others, and that, as such, are calculated to corrupt the plastic minds of the young students.

(*e*)—*Local Self-Government and Municipal Administration.*

MIHIR-O-SUDHAKAR, July 19th, 1907.

A municipal complaint.

21. The *Mihir-o-Sudhakar* [Calcutta] of the 19th July, reverting to the complaint about a municipal water-tap at Satkhira not being permitted to be touched by Musalmans (see Report on Native Papers for the week ending the 6th July 1907, para. 23), inquires if Satkhira is Hindu territory; if the District Magistrate, Mr. Ahmed, knows nothing of this, and if the Musalman rate-payers there pay no rates; and concludes with an appeal for Government interference in this case.

(g)—Railways and Communications, including Canals and Irrigation.

HITVARTA,' July 21st. 1907.

A Hindu lady outraged by a European railway officer.

22. Referring to the outrage lately committed upon a Hindu lady by Mr. Moore, Assistant Station Master, Rawalpindi, the *Hitvarta* [Calcutta] of the 21st July gives the details of the event with the followin remarks :—

"Should we not call this place a land of anarchy? We just give the full account of the incident on hearing the report of which our eyes shed blood-tears. The Magistrate ought not to have let off Mr. Moore on his furnishing a security, considering the gravity of the offence he stands charged with. Verily, he (the Magistrate) would not have admitted a native to bail, had the latter been charged with a similar offence, in reference to a European lady."

DAILY HITAVADI, July 23rd, 1907.

A railway complaint.

23. A correspondent of the *Daily Hitavadi* [Calcutta] of the 23rd July writes how on the evening of the 6th idem at Howrah railway station he came across a *sadhu* and a boy who had, in buying a ticket and a half-ticket for the journey from Howrah to Kharagpur, numbered, respectively, 2969 and 2970, altogether paid in Rs. 2 to the booking-clerk and had got back only a two-anna piece, while he was legitimately entitled to a refund of 9½ annas, the fare shown on the ticket and half-ticket having been, respectively, 15 annas and 7½ annas. The correspondent concludes by bespeaking Mr. Manson's attention to this case.

(h)—General.

MARWARI BANDHU, July 17th, 1907.

Lala Lajpat Rai.

24. In giving an account of the interpellation by Mr. Mackarness and the replies of Mr. Morley thereto, the *Marwari Bandhu* [Calcutta] of the 17th July says that the people have already commenced to infer from Mr. Morley's replies that the Government has sent a highly respectable man into exile for nothing, and that a man may be punished without a trial in the British *raj*. Government should therefore, declare the offence of Lala Lajpat Rai without further delay, as otherwise discontent among the people would greatly increase in the country.

The same paper publishes a translation of Lala Lajpat Rai's letter of the 27th March, which, as alleged by Mr. Morley, contains seditious matter and also contains a summary in vernacular of the letter which the Lala is said to have addressed from Mandalay to the people of India and the Government.

BEHAR BANDHU, July 20th, 1907.

Lala Lajpat Rai's letter to the Government and the Indian people.

25. The *Behar Bandhu* [Bankipur] of the 20th July publishes a summary of Lajpat Rai's letter addressed to the Government and the people of India and also his speech of the 27th January last, which Mr. Morley characterises as being objectionable.

HINDI BANGAVASI, July 22nd, 1907.

Lajpat Rai as a State prisoner.

26. The *Hindi Bangavasi* [Calcutta] of the 22nd July learns from its Mandalay correspondent that the room allotted to Lajpat Rai in the Mandalay Fort is extremely dirty and not a fit place for a man of his status to live in, and that, besides, he is constantly guarded by European Sergeant and constables. This falsifies, says the paper, the statement that Lajpat Rai has been comfortably lodged as a State prisoner in the Mandalay Fort.

SANJIVANI, July 18th, 1907.

The prohibition of the Faridpur Conference.

27. With reference to the prohibition of the Faridpur Conference, the *Sanjivani* [Calcutta] of the 18th July inquires when and under which law has it been forbidden to the governed to make known their views as to the acts of their governors. Is it the intention of Government to throttle and stifle the expression of opinion by the people? Is it the policy of the British *raj* that Government is to do whatever it likes and the public are to say nothing thereabout? When has the holding of any Congress and Conference in this country led to riots and breaches of the peace? The governors are to do wrong and the governed are not to protest against it—will the loyalty of the latter be strengthened thereby? Government cares nothing for reasons. The force of *lathis* which used to manifest itself during Sir B. Fuller's *regime* has during Sir L. Hare's *regime* become part of the policy of Government itself. This is what the prohibition of the Faridpur Conference proves. The barbarous

methods of Russia are gradually gaining increased foothold in the British system of government. The governed have as their only weapon of defence—*swadeshi* and boycott.

BHARAT MITRA, July 20th, 1907.

The National Conference and the Magistrate of Faridpur.

28. Referring to the fact of the District Magistrate of Faridpur having forbidden the holding of the National Conference there, the *Bharat Mitra* [Calcutta] of the 20th July asks whether this is the only way to promote the devotion of the subject people to their rulers.

HITAVADI, July 19th, 1907.

Apprehended famine.

29. The *Hitavadi* [Calcutta] of the 19th July warns Government that the shadow of a famine is already visible in those parts of India which have been specially afflicted with the plague, and concludes with a prayer for an enquiry into the truth or otherwise of the supposed connection between famine and the plague as cause and effect.

SANDHYA, July 19th, 1907.

The Military Police at Baraset.

30. Referring to the despatch of a contingent of the Military Police, 150 strong, to Baraset in view of the intended sitting of the 24-Parganas District Conference at the place, the *Sandhya* [Calcutta] of the 19th July says that the alleged prevalence of sedition in Bengal is only a pretext on the part of the *feringhis* to employ the military force against the Bengalis, their real object being to supress the *swadeshi*. Wherever the *feringhis* have gone, they made the flash of the cannon play over the whole country in the name of the light of civilisation. In this country also such a destructive attempt was made in the days of the East India Company and the indigo planters. They have almost killed the *swadeshi* arts and industries, and thrown the people of the country out of employment. But the moment the latter have, by God's grace, begun to gain their lost ground, the *feringhis* have assumed a demonaic aspect. They mean to break up the Conference at Baraset. But they ought to know that in that place arrangements can be made for beating off even 500 sepoys. The time, however, for doing this has not yet come. At present all oppressions must be quietly submitted to. But this state of things will not last long. The strength of the country is accumulating in centres, and will soon begin to make itself felt. And it will then be proved whether justice rules the *feringhi* or the *feringhi* rules justice.

BHARAT MITRA, July 20th, 1907.

Military Police at Faridpur.

31. The *Bharat Mitra* [Calcutta] of the 20th July criticizes the proceedings of Government in their stationing a force of Military Police the Gurkhas) at Faridpur, after their having stopped the meeting of the National Conference which was to have been held at that station.

PRASUN, July 19th, 1907.

The wants of Katwa.

32. The *Prasun* [Katwa] of the 19th July, after extending a welcome to His Honour on the occasion of his approaching visit to that place, proceeds to lay before him the following points for his consideration:—

(1) The silting up of the Bhagirathi and the consequent decay of the commerce of Katwa and the health of the neighbouring villages.

(2) The deterioration of the agricultural and industrial resources of Katwa and its neighbourhood.

(3) The general indebtedness of the agricultural population of the place and their dependence on rain-water alone for irrigation purpose.

(4) The want of adequate facilities for a supply of pure drinking water and the general prevalence of malaria, cholera and other diseases in consequence.

(5) The deterioration of the agriculturists' cattle.

(6) The severity with which the chaukidari-tax presses on the population.

(7) The desirability of starting co-operative credit societies on a large scale in the villages in question.

(8) The necessity of opening a model farm at or near Katwa.

RATNAKAR, July 20th 1907.

Appointment of certificated Managers in coal-mines.

33. The *Ratnakar* [Asansol] of the 20th July says that 21st August last was the last date for the appointment of certificated Managers in coal-mines under section 20 of the Indian Mines Act, but mine-owners are not getting good certificated men for their mines. Many mines are, consequently, still going without certificated Managers. This is why in 1901, when the Mines Act was passed, mine-owners requested the Government to keep it in abeyance for at least 10 years to allow time for the country to have a sufficient number of men qualified for managership in mines.

RATNAKAR.

Circulation of spurious coins.

34. The *Ratnakar* [Asansol] of the 20th July says that spurious coins are in circulation in the country in such large numbers that no one now accepts a rupee without tinkling it. The *kutials* at Asansol have to suffer great losses on this account, for coolies would not accept spurious coins Government ought to withdraw such coins from circulation by stopping them in Collectorates when they are received in payment of revenue.

BASUMATI, July 20th, 1907.

Sir Andrew Fraser in Bihar.

35. The *Basumati* [Calcutta] of the 20th July writes that by condemning sedition and lawlessness the Bihar Landholders' Association has endeavoured to prove its claim to be called loyal and original. Nobody, however, praised sedition and lawlessness before the Association denounced them. But, nevertheless, the Lieutenant-Governor was exceedingly pleased with the Association's remarks. His Honour declared that the present agitation would obstruct the path of future progress. The truth, however, is that this agitation would rather have facilitated future progress, but Government has checked it and done infinite harm to the country. It is His Honour's opinion that only favourites of fortune like the Maharaja of Darbhanga and the Nawab of Murshidabad are the real leaders of the country. One cannot think much of the intelligence of a man who, seated on the *masnad* of Bengal at the dawn of the twentieth century, can proclaim such principles. The Rajas and Maharajas may take the lead in giving feasts, dances and the like; they may be leaders of buffoons, but they are nobodies in the country.

BHARAT MITRA, July 20th, 1907.

Babu Beni Madhab Rai and the executive of Khulna.

36. The *Bharat Mitra* [Calcutta] of the 20th July notices the fact of Babu Beni Madhab Rai's having been required to furnish two sureties worth Rs. 5,000 each, in the Khulna sedition case, and also to enter into recognizance for good behaviour, for one year. It is for his patriotism, says the paper, that Beni Babu has got into this trouble, exclaiming, to what a pitch the judgment of the Government executive has been rising nowadays.

BHARAT MITRA.

Mr. O'Donnell's pamphlet and Mr. Morley.

37. The *Bharat Mitra* [Calcutta] of the 20th July is at a loss to make out the meaning of Mr. Morley's reply to Mr. Rees's question in Parliament, inviting the latter's attention to the treatise lately written by Mr. O'Donnell, M.P., on rack-renting by Government in India. Quoting the wording of the reply, the paper asks whether it is a philosophical dogma.

HITVARTA, July 21st, 1907.

Government loan to Nawab Salimulla

38. Referring to the Government loan to Nawab Salimulla of Dacca and to Mr. Morley's reply to a question in Parliament that Government considers it reasonable to help the decaying gentry with loans, the *Hitvarta* [Calcutta] of the 21st July makes the following remarks:—

The Raja of Ayodhia claims a far superior pedigree to that of the Nawab of Dacca. It is nothing short of flattery to compare an offspring of Ghani Mian, a Dacca merchant, who was dubbed a Nawab only by the British Government to the scion of the family of Raja Mansingh, the General of the Great Moghal. There is a vast difference between Raja Bhoj and the oilman, Bimal. Can Mr. Morley dare reply to the question why Government chose to lend money to the titular Nawab of Dacca in preference to the Maharani of Ayodhia? TheAyodhia estate has rendered many signal services to Government. Will the Government say in recognition of what meritorious service has it been pleased to grant a loan to the Nawab Salimulla, rejecting the prayers of the Maharani of Ayodhia? The estate of the Nawab is not worth more than seventy-five thousand rupees a year. What has then inclined the Government to lend fourteen lakhs to him on the security of such a small estate? Will the

Government grant any further loan to the Nawab on its being known that even after the loan of fourteen lakhs he is still in debt to the amount of fourteen lakhs more? Besides, the estate pledged by the Nawab in security of the loan, is contested by two different claimants. Should it, of course, go to the latter, the Nawab will have nothing left to him save the title. In this case, the loan of fourteen lakhs of rupees to the Nawab is, evidently, more a gift than a loan.

Eventually, Government has created an ill-feeling between the Hindus and the Muhammadans by giving the loan. The factious Mussalmans who used to, generally, bring about discord between the above two peoples, in the name of the Nawab, before the question of the loan was finally settled, will now induce their co-religionists to wield *lathis* against the Hindus. They will give them (the other Muhammadans) to understand that Government has made a free gift of fourteen lakhs of rupees to the Nawab for his zealous effort to suppress the *swadeshi* movement and for his ill-treatment of the Hindus, and their Muhammadan brethren will believe their story.

39. The *Navasakti* [Calcutta] of the 23rd July writes that the time was when the present want of faith in Englishmen was not. There was then some sense in speaking of them so as not to offend them. But at present the situation is that everybody knows the English full well for what they really are and they also have begun to speak out quite plainly. They no longer conceal it that for all time so long as they are *rajas* here, Indians are to remain in subjection to them. Previously they used to justify their tyranny by the statement that the Indians were as minors who would take upon themselves the responsibilities of government as soon as they attained their majority, so to speak. They now say quite clearly, whatever you may be, or may not be, what we are we wish and intend to remain for ever. Lord Minto thinks serious harm will result if the impression is allowed to grow in people's minds that the administrative reforms now under consideration were undertaken according to the people's wishes. That is why he stated that the reforms he would introduce would be introduced under the impulse of his own sense of what was right and proper. Lord Curzon stated that so long as British rule existed in India, all the higher offices were to be filled by Britishers. Indians were to get the subordinate posts, but were never to be in a position to give (instead of carrying out) orders. What can be plainer than this?

"Wanted backbone."

The greatest want in the national life of India at the present time is backbone.

NAVASAKTI, July 23rd, 1907.

III.—LEGISLATION.

40. The *Mihir-o-Sudhakar* [Calcutta] of the 19th July, adverting to the prayer contained in a recent address from the Bihar Landholders' Association to the Lieutenant-Governor for the reserving of a seat permanently in the Bengal Council for a member from the Patna Division, points out that the fact that Bihar differs from Bengal in language, social usages, and customs and political condition, etc., gives point to the justice of this demand for a permanent separate representation in the Council.

A representative of Bihar in the Bengal Council.

MIHIR-O-SUDHAKAR, July 19th, 1907.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

41. The *Jasohar* [Jessore] of the 18th July writes of the acute distress in which the local agriculturists now find themselves as the result of floods having seriously damaged the *aus* crop; and of the necessity of loans being granted them by Government on a generous scale.

The agricultural situation in Jessore.

JASOHAR, July 18th, 1907.

VI.—MISCELLANEOUS.

42. The *Sandhya* [Calcutta] of the 17th July publishes an article under the heading "You are my *Bhaba-ganga* (a vulgar term signifying a simpleton), you only eat *dagdha rambha* (another vulgar phrase, literally 'burnt

Government's undue anxiety for the present unrest.

SANDHYA, July 17th, 1907.

plantain,' signifying worthless stuff, used to rhyme with the former term)," in which the editor writes as follows:—

To speak the truth, those *feringhi* officers in our country who are our rulers have lost all their wit (literally, "have eaten burnt plantain"). We shall presently explain why such a thing has happened. At a time when rice is selling in the country at eight seers the rupee, when a drop of *ghee* or oil cannot be had,—when there is such a dearth in the land, the *feringhi* has sent nearly 700 men to jail from various parts of Eastern Bengal, whom they caught in the trap of the law. Shall they not have to feed those seven or eight hundred men? Of course the cost of feeding must be met out of the taxes paid by us. Now why should people who are a nation of shop-keepers be so foolish? The Musalman cultivators of East Bengal have always been known as a turbulent people. As soon as paddy seedlings grow in the fields, they indulge in the pastime of *lathi*-play and also attempt to *loot* a few places. We have been accustomed to hear such reports since the time of Sir John Peter Grant. And the *feringhis*, taking advantage of these riots and murders, have always managed to make some money through the courts of law. There is nothing new or unusual in this. Why, then, raise an erysipelatous boil over a part already afflicted with elephantiasis? *Ex*-Lieutenant-Governors Sir Richard Temple, Sir Ashley Eden and even Sir Stuart Bayley said that the Musalmans of East Bengal should be ruled by educated Hindus who are fond of aping *feringhi* manners and etiquette. Lord Curzon, the son of poverty-stricken parents, suddenly becoming master of some lakhs through a lucky marriage, came to govern India. He came and saw what a vast country India was and what a delightful place! He saw that his word was law and there was nobody to question his doings. So he began his iconoclastic mission by pulling down existing edifices and reconstructing new ones just as he liked at the two extremities of India—in the West and in the East—and then departed. Then followed a running hither and thither in hot haste and a wrangle among his followers, those paid *naibs* and *gomostas* holding office only five years, who managed thereby to madden the ignorant people of the country. Then, again, they raised the cry of *se-de-shun* (sedition). In a country where a single *shun* or whetstone cannot be found to whet a *dao*, where not even a stone can be seen except soft red and black earth, there *se-de-shun* can be invented or broken (put down) by you and you alone. We said before, O *feringhi*, amongst those who belong to the literate classes not less than 15½ annas are your worshippers and admirers. They look through your spectacles and understand every thing through your intellect. So long they have only sung your praise in many forms. They speak and write all manner of things only because they enjoy that right, worth only two pice and a half, which you have given them. But you say they are seditionists. Who are then a *bhaba-gangaram*, yourselves or ourselves? You are turning a cat into a tiger by giving him thrusts, and infusing the lion's courage into rats by your chase. We therefore have prescribed burnt plantain for you, for your muddy intellect. Why are you making such ludicrous exhibitions of Gurkhas in Barisal, Faridpur and Jamalpur? Is not this pointing cannon to kill mosquitoes? You are only summoning us to govern ourselves. You are only employing tame elephants to ensnare wild elephants. But don't empty your package of torn rags in such wild hurry. Your Indian Empire is like unto that package of worn-out rags. You have only made knots and thereby attempted to make your worn-out cloth, so full of holes, appear as whole. But these worn out rags make up your package. We know what that package contains. We therefore ask you, you *Bhabha-gangaram* (simpleton), be a little *atmaram* (self-controlled). You were so long roosting on a perch and eating gram and repeating the formula of the parrot. Wy do you now cry yourself hoarse and struggle with your wings? It is yourself that suffers the greatest. With us 52 is the same as 69, freedom is the same as imprisonment. The *dhenki* (husking lever) husks paddy here as well as there—everywhere. We therefore ask you not to prepare the *pinda* (offering to the dead) of your own *sradh* (funeral feast), don't eat burnt plantain and thereby shew your intelligence. For, we know both—ourselves as well as you.

43. The *Sandhya* [Calcutta] of the 17th July contains a leader in which the writer says that he will try to extinguish the worthless light of the *feringhis*, which has done immense harm to the country, and to light the whole country with the pure and eternal light which now burns only in the room set apart for the household deity of a Hindu and which is fed with *ghee* by Hindu ladies. Incidentally the writer says that the brass candle-stick on which burns the light in the room of the household deity, is not so flimsy as the lamps of the *feringhis*. On the contrary, it becomes brighter with the lapse of time. The writer then indulges in a fancy in which he sees the country lighted up with this light, worship of deities going on everywhere, pandits congregated together, *panchayets* ruling villages, education looked after, music, etc., encouraged, poor men regularly fed. Where ouce stood the *Jadughar* (the museum, or the room of enchantment) of the *feringhis*, there now stands the splendid shrine of the Mother. It is this shrine which is our place of worship, our national college, our law-court. This shrine is situated on the Maidan in Calcutta and in the yard in front of it *feringhis* appease their hunger with rejected remnants of the Indian's food.

SANDHYA, July 17th, 1907.

A vision.

44. The *Sandhya* [Calcutta] of the 17th July has an article headed "Step-mother's kindness—*ghee* in rice steeped in water" (*ghee* with freshly boiled rice is considered a delicacy, but with *panta* rice, cold rice steeped in water, is a most incongruous and upalatable combination). The editor writes as follows:—

SANDHYA.

Government's generosity to the Indians.

The co-wife's son has come. The step-mother gives him rice steeped in water (*panta*) to eat. A neighbour, called aunt by courtesy, saw this and cried out, "Good Heavens! What is this? What, if a co-wife's son? He is a son all the same. He has passed, moreover, no less than three examinations, and attends *kothi* every day dressed in *choga* and *chapkan*. To give such rice to such a one!" Abashed at this somewhat damaging speech, the step-mother hastens to get a spoonful of *ghee* and empties it into the dish containing the rice, and thus tries to hide her shame. The poor step-son was so long eating the rice with salt, though with some difficulty; but when *ghee* was poured in, the dish was entirely spoiled and he was obliged to give up eating and go away. This is an illustration of what is meant by the saying, "Step-mother's kindness—*ghee* in rice steeped in water." We are like the *feringhi's* co-wife's sons. Since the time of the forger Clive, the *feringhis* have been *looting* and appropriating to their use all fresh materials of the best quality, and have made our limbs gouty by compelling us to eat all sorts of rubbish as worthless as stale *panta* rice. Like the step-mother, nettled at the cutting remarks of Cottons and Wedderburns, who are only aunts by courtesy, the *feringhis* sometimes sprinkle *ghee* on our *panta* rice. They propose to do so again as they have been greatly annoyed. Sir Gurudas Bannerji's son has been appointed Assistant Secretary to the Legislative Department on Rs. 1,200 per month. Again, two Indians will be appointed to the Council of the Secretary of State, and the Legislative Councils are to be enlarged. They mean to hide all their defects by thus sprinkling *ghee* on our *panta* rice. Those people who want to have the hair on their bodies removed by drinking the *feringhi's ghee* with *panta* rice, may do so. (The popular belief is that when dogs drink *ghee* their hair falls off.) We, on our part, have given it up. If a little salt and red-pepper were added to the *panta* rice now offered it might be eaten, though with some difficulty. But the addition of *ghee* has spoiled everything. O *feringhi*, O co-wife of our mother, thou dost imagine that thou wilt hide thy guilt by pouring in a spoonful of *ghee*. But the sight is most grotesque. Thou wouldst give us nothing but *panta* rice, but thou wouldst, at the same time, add a little *ghee*, only to show thy feigned generosity. Thou hast spoiled everything—*panta* rice, *ghee* and all. We will break thy plates in pieces, throw thy *panta* rice into the drain. We will then go to our own mother's house and partake of a hearty meal, warm and fresh, consisting only of rice and common herbs, though without *ghee*. Beware ye who are children of your own mother, know the kindness of the step-mother who offers *ghee* in *panta* rice.

45. Referring to the manifesto alleged to have been issued to his co-religionists by Nawab Salimulla of Dacca advising them not to quarrel with the Hindus, the marginally-noted paper says that a few copies of the manifesto in question have

MARWARI BANDHU, July 17th, 1907.

Nawab Salimulla.

been sent to only the Mussalman officials, the general public knowing nothing about it. Be that what it may, there is no doubt that it was the Nawab who set the Musalmans against the Hindus, as otherwise what was the necessity of his trying to stop what had never been started? The action of the Nawab proves the saying, "A straw in the thief's beard."

SANJIVANI, July 18th, 1907.

The 7th of August next.

46. The *Sanjivani* [Calcutta] of the 18th July writes that the 7th of August next should be observed by the Bengalis properly as the second anniversary of the day on which they took a vow to boycott things *belati*. In Eastern Bengal public meetings may not be held, but steps should be taken as far as possible for observing that day in every home in that province. And in Western Bengal the spirit of boycott should by meetings and songs be roused to the highest pitch.

SANDHYA, July 18th, 1907.

The Anglo-Indian press and the police.

47. The *feringhi* newspapers, writes the *Sandhya* [Calcutta] of the 18th July, have started a campaign against the Lieutenant-Governor of Bengal; and the police, for which they once bore so much love that at the time of the sitting of the Police Commission they tried to get it armed with swords, has now turned out to be foolish in their estimation. They have brought out a long list of such murder cases as remain untraced, and are thus trying to prove the incapacity and worthlessness of the police. This is the case on one side. On the other side, the *feringhi* authorities have almost revealed their true self. Their word is now law. Unless this is assumed, the trials at Comilla and Khulna remain unexplained. And still the authorities would say that their rule is based on high principles of civilisation, and that they govern India in a spirit of sympathy and generous consideration. But we, continues the writer, are barred from speaking out our minds. We want a plain and unreserved declaration from the authorities to the effect that their word is law and that the thing that goes by the name law is all sham. At Barisal Mukunda cannot have his *jatra* performances, Chintaharan can neither sing nor dance, the *Bairagis* have been obliged to stop their singing; at Faridpur the holding of meetings has been prohibited, and at Dacca everything lies under a covering; punitive police forces have been quartered throughout Barisal. In spite of all this, the authorities seem to be everywhere anxious to keep their true self hidden from public view. But, as a matter of fact, the false colour has been washed off, the *feringhi* delusion has been dispelled. The delusion as regards the relation between the ruler and the ruled, and the official and the non-official, has also been dispelled. We have now understood that the question of your life and death lies in a very small matter. As for ourselves, we do not make a delusive distinction between life and death. We heartily desire that you should realise this and learn to conduct yourselves, thoroughly understanding our nature. When you have not come to live, why do you make such frantic movements?

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, July 18th, 1907.

"What shall we write?"

48. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 18th July writes:—

We have been long pondering over what to write. We have so long criticised Government's actions, pointed out the defects of the police and the Magistracy, and brought their irregularities and oppressions to the notice of Government as well as of our countrymen. We are still doing the same thing. But it now strikes us that such an occupation is productive of no good. Government will not hear us, will not credit our statements, and there will be no redress of our grievances. What then is the good of useless writing? Not only will there be no good, but there is the additional gain of being threatened with the terrors of the law, with prosecution under sections 108 and 124A. We are like the patient restless from the effect of malady and crying to the physician for relief, but the physician shows his skill and takes credit for it by simply reddening his eyes and thereby trying to silence our wailings. The case stands thus. The young and old in India of both sexes now realise that the English are anxious to govern by displaying their "tiger" qualities. The days of sympathy, of kindness and of sober reasoning are gone, never to return.

It is a wonder that after 150 years of rule the English, far from administering the country as friends, associating the educated and civilised Indians

with them in their work, should now take to the tiger's way. What can be a greater downfall than this? We are Hindus, and as such we have every faith and hope in the dispensations of Providence. We do not, like barbarous peoples more like brutes than human beings, think it a glory and worthy of man's nature to bring about a revolution and to commit bloodshed in order to establish our authority. It is not at all a surprise that a European Power, accustomed to witness terrible popular revolts in its own country, should suspect the Indians to be capable of such action. Added to this, the English are not a nation remarkable for the acuteness of their intellect, and it is beyond their power to read aright the Indian national characteristics. People in whom the two *gunas* (characteristic qualities), the *rajas* (passion) and the *tamas* (spiritual darkness), are so predominant, can never have the capacity to know the minds of the Indian people in whom the *satva guna* (the quality of goodness or excellence) predominates.

A few people in this country want to imitate the Europeans in their brutal methods of political agitation. But such methods will never suit this country. The European poison-tree will not grow on Indian soil. If such things were possible, then there would have been much bloodshed ere now, many violent deeds would have been done, and fire would have been kindled by the *lathi* of the assassin. But fortunately the people of this country, who are by nature not inclined to vicious deeds, and are of a forgiving temperament, can forget all sorts of grief and pain, can silently undergo all sorts of opressions and persecutions and can, without the least difficulty or pain, lick the dust of that foot which kicks and hurts them till they are killed. While submitting to all this they have their eyes fixed upon the wise dispensations of Providence. But still the suspicious minds of the undiscerning officials do not feel any pity for them. Still, instances of injustice show no tendency to decrease, still the English officials cannot trust the Indians. What more, then, should we write on this subject, whom should we tell all this, or who would hear our tale of sorrow?

The rulers will not hear us. Should we then write for the people? What shall we write? Should we indirectly call upon the people to stand against the rulers? We shall never be able to do that. We are advocates of love, and ever opposed to bloodshed. Our guiding principle is to see the nations of the world united and animated by bonds of friendship. This principle is all in all with us, we adore it and draw all our inspiration from it. We regard the selfish policy of the English, the French and the Russians, as extremely contemptible. We cannot at all entertain a narrow, limited and petty patriotism, so ignoble and mean, because it is such a thing that leads to the policy of divide-and-rule. "Mother *Jai Kali*, kill mine enemies and I will sacrifice a hundred goats at thy feet." Abominable prayers like these can never escape our lips. We pray to God that such inferior *dharma* (religion) may disappear from the earth.

There is no hope of gain by fighting a political battle. Revolutions can only inflict loss. Leaving these matters aside, we are anxious to try if we can do any good to our countrymen by other means. India is the land of Hindus and Mussalmans. Rasul, Gafur and Liakat Hossain are not the only Muhammadan population of India. In the East, West, North and South, thousands of illiterate, as well as half-educated and in some cases, educated Muhammadans live in this country. It is the bounden duty of educated Hindus and Muhammadans to implant in their minds the seeds of sound instruction and culture as well as of love and good will, as also to animate their minds with enthusiasm for their national religion. We have many things to say on this subject, but who will listen to them in these days of turmoil and trouble? In this poverty-stricken land we can effect self-improvement even without the aid of the English, and can write essays pointing out how we can retain our own wealth. But will articles dealing with the improvement of arts and sciences rouse the same amount of enthusiasm as is manifest when exciting speeches are delivered and the wild excitement caused thereby holds out the lamp of cheap patriotism before the mental vision of the people? We are therefore at a loss to find what to write in a newspaper article in the present condition of the country.

We have many things to learn. We are much inferior to other peoples of the earth in arts, science, commerce, &c. A knowledge of these things is indispensable in ma'ters connected with our very-day life. The whole country is undergoing the worst sufferings of the direst poverty. The causes of this poverty are various, and it cannot be expected that we can remove all these causes. But if we try we can remove a great many. The following matters ought, in our opinion, to receive our attention :— (1) improvement of agriculture and arts ; (2) every adult person should try to earn an independent living ; (3) to give up the desire for enjoyments ; (4) retrenchment of expenditure ; (5) to take measures for the prevention of ruinous litigation ; (6) to save poor people from the extortions of the village patwaris, zamindars' naibs, the police, pleaders, mukhtars and others.

SOLTAN, July 18th, 1907.

A "national song."

49. The *Soltan* [Calcutta] of the 19th July publishes a "national song" by Siraji, in the course of which, after it has been pointed out that Egypt, Iran, India, Spain, Tunis, Malay, the Somaliland and the Soudan are all in the grasp of robbers and under the feet of enemies, who are enjoying all the wealth out of them, an appeal is made to kindle a flame and to break and throw away the chains of slavery and to arise in angry defiance.

SOLTAN.

The situation in India.

50. "Siraji" writes in the *Soltan* [Calcutta] of the 19th July that the gloom of night which now hangs over India is about to be dispelled and the dawn is drawing near. The officials are resorting to various kinds of trickery and temptation to stem the tide of the new life, but all their attempts are foredoomed to failure. The strife between Hindus and Musalmans in East Bengal is only contributing to the national welfare by impressing on both the necessity of improving their physical capacity.

SANDHYA, July 19th, 1907.

"The *feringhi's* trade, his life."

51. The *Sandhya* [Calcutta] of the 19th July writes as follows :— 'The *feringhi's* life is in our hands, for it depends on his trade, and his trade depends on the purchases that we make. It is not therefore difficult to keep the *feringhi* in our power. He has built his prosperity on our ruin, so that if we can shake this structure with the help of the boycott, he will be nowhere. We have said it many times before, and say it again, that we are not for taking on our shoulders the military charge of guarding the country. The *ferimghi* has, of his own free-will, taken it on his shoulders, and, in return for it, we shall pay him taxes. But that is no reason why wo should sell ourselves to him. Why should we give up our caste and creed and become like *feringhi*? Why should the sons of India, a country renowned for its wealth, go a-begging at the *feringhi* artisan's door for the articles of their daily use? You should remember, brother Bengalis, that Western civilisation is not superior to your civilisation, that the *feringhi* is not really your tutor and that *feringhi* education will not help you in the least in your self-improvement. Clear your minds of the *feringhi* delusion, and cast off the *feringhi* dress.

SANDHYA.

A dialogue.

52. The *Sandhya* [Calcutta] of the 19th July has the following dialogue :—

Pupil.—What is sedition, O preceptor?

Guru.—It is a whetstone (punning upon the "tion" in "sedition," "shun" being a whetstone), on which if a black man is whetted he turns out a liar and a flatterer. The *feringhi* has brought this whetstone to this country in order to make all its people liars.

Pupil.—What is loyalty?

Guru.—Seeking of service. It matters not whether service is actually got This is loyalty. To speak of loyalty in a country where there is no king, is tantamount to speaking of headache of a person who has got no head at all. The *feringhi* desires to wear a garland of flowers blossoming in the sky (that is, flowers which have no real existence). If you are a good maker of garlands give him the thing.

Pupil.—What is official and what is non-official?

Guru.—It is *feringhi* both ways. Both live at the expense of others. The only difference between them is that while the official *feringhi*, like a son-in-law boarded in one's house, is apt to give trouble, the non-official

feringhi is, like a brother-in-law in the same position, satisfied with whatever he can lay his hands on.

Pupil.—What is dispensation of justice, and what is a law-court?

Guru.—The one is shop-keeping and the other is a shop. It is simply a matter of sale and purchase. If you want to have justice, you must pay its price.

Pupil.—What is the *feringhi's* education?

Guru.—It is cultivation of servility. The pen is the plough, and the paper is the field which is cultivated with it and with ink. The guiding motto of this plough is, "I have the honour to be, Sir, your most obedient servant."

Pupil.—What is a newspaper?

Guru.—It is a net intended to deceive both the real and the false *feringhis*. What we are, we are. Journalism is a business in which prudes have to be shown as pure and chaste, fickle and worthless men have to be paraded as leaders, and the over-indulged monkey has to be placed on one's head. It is a new business in our country. And sedition is the commodity in which it deals.

53. The *Navasakti* [Calcutta] of the 19th July writes as follows:— NAVASAKTI, July 19th, 1907.

"What should you do now?"

To-day we are gladly opening our eyes. But the English are against our waking. They have spread a charm around us for deep, selfish ends. And on this selfishness depends the life of the Englishman. For him to give up this selfishness is tantamount to courting death. All his prosperity, glory and influence are in the hands of India. The life of the English nation depends on India. The utmost efforts of the English are therefore directed to the task of keeping us spell-bound in various ways and making our mother a dependent of theirs, like a helpless beggar widow. This is why they have become so militant at the sight of our awaking. They have raised a hue and cry to stop our agitation and crush our *swadeshi*. For the Indians to recede before this opposition would mean sure death.

What is wanted now is strong maddening enthusiasm. The whole country should be frantic. Truly none but madmen will advance to this work. Let there be as much coolness, calmness and firmness in the madness as you can command, but you must nevertheless be completely mad. You must be senseless and careless about your life in making this up-hill ascent. To-day, or to-morrow, or, day after to-morrow, the march for crossing the hill must be undertaken. It will not do to indulge in nice measurements and calculation now. Be determined in your mind slowly, gradually. On the summit of that hill is situated the golden shrine of our *swaraj*, and from the interior of that shrine is the mother sounding her bugle and calling us, "Come, come." It is only if we can reach there that we shall live, and gain immortality, otherwise death, eternal death if we recede a single step. It is, therefore, no longer necessary for us to ponder over the question, "What should we do now?"

54. The *Mihir-o-Sudhakar* [Calcutta] of the 19th July counsels Musal- MIHIR-O-SUDHAKAR, July 19th, 1907.

An exhortation.

mans not to join the revolutionary Hindus in doing anything unlawful or distasteful to Government. At the same time, let their attitude be one of patient avoidance of any strife with the Hindus. Let the Hindus also be advised not to go to extremes and bring ruin to the land. Let them take up towards the English a humble and grateful attitude. Just requests may be made, but they must be made with courtesy and in due form. Let them not conceive even in their dreams that they will succeed in wresting the land from the English by force. They appear to be lacking wholly in all the virtues necessary to national progress. They are restorting to mendacity and wrong, in support of their campaign for the establishment of *swaraj*. They have by their conduct also alienated the Musalman population, whose opposition will prove an insurmountable barrier to the realisation of their aims. Musalmans now regard English supremacy as a thousand times preferable to Hindu ascendancy.

55. The *Sandhya* [Calcutta] of the 20th July says:— SANDHYA, July 20th, 1907.

Is the country dispirited?

Is it because the foster-children of the *feringhis* (that is, those whose ideas have been Anglicised)

have been dispirited, that the whole country is to be considered dispirited also? Those who are the real leaders of the country know from the beginning what stuff the *feringhi* is made of. They know full well that if his interest is interfered with, he can hang whole villages from branches of trees. In fact he has done it many times. They (the true leaders) have not been dispirited. Only the noise of the parrots, versed in *feringhi* lore, has ceased. Those who are advocates of true *swadeshi* have now got work in their hands. Those who belong to the country, who are truly *swadeshi*, have not been disheartened, they know not how to be disheartened. They believe that India is immortal, India re-appears in every *kalpa* (a vast period of time consisting of many *yugas*). They are not disheartened by any difficulties created by *feringhis*. They know the *Shastras* and have faith in them. It has been distinctly stated in the *Shastras* that as the wheel of time revolves even gods are sometimes driven out of the *Swaraj* (Paradise). But, in the end, the gods come out victorious, and the *danavas* (demons) suffer destruction. They (the true leaders) know that life is transient, as the breath itself. This is why they do not shrink from sacrificing their lives for their country. They hold their religion and faith as immensely more valuable than their lives.

Now the *feringhis* will realise what incalculable strength lies stored up in the country. This time the alien must go out of the Indian's home. The *feringhi* must be taken by the shoulder and expelled from our kitchen, parlour and society. He must not also be allowed to approach our schools. It will not do to have a national education based on imitation and sour like stale bread. This time we must become *deshi* (native), pure and simple. If you want to have the *feringhi*, have him as a sweeper, coachman or mechanical *mistri*. It is not prudent to give him the least indulgence, for then he will turn upon you. You *feringhi* and *feringhi's* foster-children, wait a while, and you will see what an awakening of strength is imperceptibly taking place in the country.

BHARAT MITRA, July 20th, 1907.

Reflection upon Mr. Morley based upon the latest contribution of Sir Henry Cotton to the *Times* of London.

56. Publishing the Hindi version of Sir Henry Cotton's latest contribution to the *Times* of London, the *Bharat Mitra* [Calcutta] of the 20th July remarks that now the pronouncements and the writings of Mr. Morley would be a source of trouble and vexation to him. The Conservative members who formerly used to clap to ridicule him, when he rose to reply to questions relating to India, now cheer him when he rises to do so. Men of his own party have, generally, assumed silence, seeing the change that has come over him. Is this not a pitiable condition for Mr. Morley, asks the paper? To the wise it is rather nothing short of suicide. Mr. Morley has, by his conduct, washed off the fault of the old Indian Viceroys and of his own predecessors, appropriating to himself all the odium that attached to them. He had better been a Conservative rather than a Liberal.

In spite of the general belief that India could derive no benefit either from the Conservative or the Liberal Ministry, the Indian people hoped that the latter, if not friendly, would not at any rate be hostile to their interest. But they have now been undeceived. They have come to understand that whichever the Ministry may be, it will seek to acquire fame and prove its capability by its oppressive treatment of the Indians.

BANGAVASI, July 20th, 1907.

"Who is the king?"

57. The *Bangavasi* [Calcutta] of the 20th July has the following:—

The king has no other duty than to please his subjects. He who can do this in the best possible manner deserves to be called a king. The model king is he who aims at pleasing each one of his subjects. But in modern times such kings are rare. There was a time when such kings were to be found in India. Our Ramchandra was such a king.

A grave crisis has now come over India, a crisis that is without a parallel in the annals of British India. Whether in India or in England, all authorities are agreed that serious unrest now prevails in this country. But nobody takes into account the causes of this unrest. The English see sedition all round, and prosecutions for sedition are being launched in all parts of the country. Would not the problem have been satisfactorily solved had there been a model king like Ramchandra in this country?

The people are really discontented. But who cares? The English pay no heed, and as a result some among the subjects have been deported, others have been sent to jail, and preparations are in progress to send more people to jail. But they have done nothing to deserve such harsh treatment. They are not collecting arms to wage war against Government. They are merely saying things which they are perfectly entitled to say; they are criticising Government's action. Lord Curzon dealt the severest blow at the people's hearts. Are they doing a criminal act by simply giving expression to their feelings? Could His Lordship escape with impunity had there been a king in India like Ramchandra? Could he have in that case the boldness to seriously propose a memorial to that blackguard, that forger, Clive? We cannot help remembering the celebrated king Sagar of Ajodhya, belonging to the Solar race, who banished his son, Asamanja, for oppressing the people. Was not King Sagar a model king? If he were king now, could Lord Curzon escape banishment for the offence of partitioning Bengal and that of vilifying the forefathers of the Indians, and go home to enjoy princely pleasures? King Ramchandra also banished Janaki, his queen, because only one of his subjects had expressed his dissatisfaction. If the same principles of administration obtained in India, at the time of Sagar or Ramchandra, as now obtain in British India, then, of course, it is the people who would have been impaled. To-day the people are being punished for expressing their distress and discontent.

Why were Lala Lajpat Rai and Ajit Singh deported? The Punjab Colonisation Act was passed and the people were maddened at the prospect of an abnormal rise of the land tax. There was a vigorous protest and no more. Lala Lajpat did not preach sedition; he merely asked all sections of the population to make a common cause What was there of sedition in this? None but a cowardly Government official could interpret this as sedition. When there are no guns, no powder and shot in hand, how can a sane man call such action sedition? Lala Lajpat also asked the people to be religious and not to squander money by litigation; and he reminded them of their past greatness. Can Mr. Morley or Lord Minto point out sedition in this? If they will not do so, the world must say that the English showed nothing but cowardice by banishing Lala Lajpat. We make no hesitation to say that Mr. Morley, Lord Minto and Sir Denzil Ibbetson have caused all this unrest. They would have been banished instead of Lala Lajpat Rai had there been a king like Sagar or Ram Chandra at this time.

You must remove the root cause of this discontent if you wish to remove the discontent itself. How many will you deport, imprison, shoot or send to *jahannam?* We say it is the rulers who are guilty, and not the people. Mr. Morley must now hide his face.

Whom do we address, or who will listen to us? Who is the king to whom we shall make our appeal? Mr. Morley thinks he is the king. So do Lord Minto, Sir Andrew Fraser, Sir D. Ibbetson and Sir L. Hare; so do all persons from the Commissioner to the Police Sergeant. We are confounded at this, and ask, "Who is the king?"

58. The *Navasakti* [Calcutta] of the 21st July writes as follows:— NAVASAKTI, July 21st, 1907.

"Force is unconquerable." O Englishmen, you are devout worshippers of Force. It was your Cromwell who at one time displayed such force as to make the whole world admire you, and to-day you have risen to the pinnacle of power by virtue of that force. We regret that you do not realise the full significance of that force. Your attitude once emboldened us to hope that one day you would grant us *swaraj*. You ought to have relieved yourselves of this tremendous burden which you bear on your head and to have given us full freedom. You did no such thing. But now you are pressing on our shoulders with a tremendous weight. Do you imagine that you will ever keep down that gigantic force which lies dormant in the hearts of 33 crores of men and women of India? Is that possible? Do you wish to dethrone God and take his place? Not long ago you tried to keep down the power of the United States of America, and you were thoroughly worsted in your attempt. But still you did not learn the mysterious ways of the Divine Mother, Force, and did not admit that she was un-conquerable.

Disunion and dissensions have made India the weakest of the weak and the poorest of the poor, and you imagine that you have nothing to fear. Like the vulture sitting on a corpse and pecking the eyes out, you are sitting on India's breast. You are adding one poison to another, sowing disunion broadcast, and whetting the mortal arrow.

What a pity that you have forfeited the loyalty of such a people as the Indians. Who is to blame? You imagine that cunning is the best thing on earth. Behold now, too much cunning has earned a halter round your neck. You rejected our loyalty which we so warmly offered; now take our bitter hatred and our disgust. Considering the miserable plight to which you have brought us, not only we, but any other people on the face of the earth (if such exist), even more virtuous and well-meaning than we, would be driven to hate and despise you.

Take, Englishmen, take our hatred and our disgust in the hollow of your hands and drink the poison till your stomachs are filled up. It is not our fault, but your own; it is the result of your *karma* earned by yourselves. Don't be angry with us. If you have sense be angry with your own selves.

We tell you even now, if you are good and honest, take away this mountain-load from our heads and depart to your own country with all your bag and baggage. We will joyfully unyoke the horses of your carriage, ourselves draw it, and with all pomp and ceremony put you in the railway trains and steamers We will sing your praises till the whole world is over-joyed. You will then learn whether the Indians are a grateful nation or not. You will then establish a golden throne on the hearts of the Indians, which even Indra, the greatest of the gods, might envy, and which will last to the end of time. But you are such inveterate shop-keepers and magicians that this pious discourse sounds very harsh to your ears. You have learnt only three things—exploitation, extortion and cruel persecution.

Very well, go on. Practise brutal oppressions as much as you can. But how long will you do it? Will it be for ever? Never. Take the name of the Lord and place your hand on your heart and the word "never" will come out and strike terror into you. Are not the signs of terror visible in all your actions?

Behold, a mighty entity is slowly, very slowly, raising its head now that it has shaken off its drowsiness; the fire, burning slowly in 33 crores of hearts, is coalescing and forming a huge conflagration ready to consume everything. Sooner or later that fire will assume gigantic proportions. This is an inexorable law. Englishmen, go on laughing heartily. A day will come when this mighty force will make you weep, and your own actions will prove that it is unconquerable.

YUGANTAR, July 2 nd, 1907.

The character of English rule in India.

59. The *Yugantar* [Calcutta] of the 22nd July, after deprecating the action of those who, in the face of the measures which are being taken by Government to nip the awakening national life of India in the bud, persist in making professions of loyalty, which, however, are not likely to divert the English from their purpose, proceeds to remark that the English want to keep India under their control as a milch cow, which they will milk according to their own necessities. And in order that the cow may always supply milk they have also arranged to supply it with a certain modicum of fodder and water. In order that that cow (in the guise of India may remain obedient to them and yield service according to their wishes, they adopt at various times varying courses of mildness, sternness, of semi-starvation, starvation, etc. Provision has also been made beforehand lest the cow, gaining vigour from a too generous feed, should try to toss its horns this side and that.

Continuing, the paper proceeds to give a translation of a passage from the writings of a Mr. Thackeray, a Madras civilian, as quoted in Mr. Digby's "Prosperous British India," in the course of which Mr. Thackeray expressed himself in favour of a raiyatwari system of land settlement as one calculated to retard material and intellectual progress amongst the people and therefore to strengthen the hold of the *feringhis* upon the country.

In concluding, the paper writes that this passage distinctly shows what the English want to do in India. It is Mr. Thackeray's advice which lies at the

root of the efforts which are now being actively made to stifle the national life of Indians at its birth.

60. The *Yugantar* [Calcutta] of the 22nd July writes:— YUGANTAR, July 22nd, 1907.

Oppression as a thing to be desired.

Terribly brutal oppression has begun to be committed in Eastern Bengal, in the Punjab and in Madras. Of what sins of ours is this present terrible unrest the effect?

If one should try to look into the matter a little below the surface, one would find that it is pain which is the cause of pleasure, it is terrible unrest which foreshadows rest. One whose eyes have not yet been opened may inquire how this can be. The answer is that when a limb of a man's body is benumbed by a severe stroke of paralysis, medical men try to restore it to health by the application of leeches or some strong irritant, thereby bringing about a strong reaction in the limb affected. This treatment may be severely painful at the time, but ultimately it brings health and happiness. According as the disease under treatment varies in severity and duration, the remedy also varies in its irritancy and painfulness. Your hearts un-accustomed to self-reliance and subjected to the chains of slavery for age after age, have become now insensible and numb like pieces of wood, and have you ever considered what must the remedy be which should be applied to restore them to their normal state? Every drop of your blood has become tainted through a hundred year's subjection to foreign rule, and how can it be purified unless every vein of your body is pricked with a needle? Are you aware to what pass you have been reduced, devoid of courage and self-respect, incapable of self protoction, dependent on others in all matters, weaker even than dogs and impotent? But being a victim of disease, how can you be expected to take medicine contentedly? That is why with your cries you shake the four quarters of the universe. "Terrible oppression this, we cannot be saved this time." But have you any exietence that you say that you cannot be saved? If you had any, would you lie grovelling in the dust like worn and discarded shoes, sorely harassed by oppression for such a very long time? No, your self has vanished long since, you have forgotten yourself, you are in an abnormal condition of intense weariness and you stand in need of a strong remedy. It is not that the English are originating all this oppression for grinding you under, it is because a day auspicious for you is at hand, and that is why the beneficent mother has provided this strong treatment. You were approaching your end. Your veins were becoming atrophied, the extremities of your body were becoming cold, and hence the necessity for this strong poison. Your mind is disordered and that is why you are in alarm. You do not realise that it is quickly to bring you back to sense that all these great preparations are being made. As for the English, their end has approached, and hence the perversion of their common-sense. Providence must indeed be well disposed towards you to have made all these great preparations for you to expiate your terrible sins of centuries and centuries. Come, let us prepare ourselves smilingly to suffer unflinchingly this interminable oppression. Show to the world that the Hindu is not afraid to die, because it is by dying that he will live. Blessed are Eastern Bengal, the Punjab and Madras to-day. When will the Divine mother of the world confer such good fortune on all the villages and provinces of India? We must be indeed foolish sons of her to regard her untold mercy as terrible oppression. Woe to the self-deception and short-sightedness of those deluded mad folk who will pluck the *kamal* flower (*Nelumbium speciosum*) and yet will shrink from the pain of getting lacerated with the thorn. Such men may be leaders worshipped of the country, but they are never worthy sons of the mother. They are selfish cowards, without any unconquerable longing in them to remove the mother's woes. They should not by their despicable examples disgrace sacred India for a moment more. Instead, let worthy sons of the mother come forward without delay and instil courage into the minds of those who are afraid, so that the lost glory of the Arya may revive in the East and the world may see in awe how a mighty flow of blood from the sacred bodies of the worthy sons of the mother is being copiously offered to the mother's satisfaction. Let the people of India also learn thereform that in sacrifice only is a *Yajna* completed, that this life is only for death, and that it is in death alone that ineffable heavenly happiness lies.

YUGANTAR, July 22nd, 1907.

61. The *Yugantar* [Calcutta] of the 22nd July writes:—

"The tide of time."

Looking into history, we always find that whenever a nation has begun making rapid strides towards progress it has been beyond anybody's capacity to check the force of the movement. A part of a hill or a high tree seeking to stem the current of a river in flood in the height of the rains which is rushing on to the sea, does not at all arrest the course of the river, but is rather itself swept by the current and made to disappear into the mass of the waters. Similarly, we have never yet found in history any case in which anybody has reversed the march of time by the application of force. When the tide of time once begins flowing in the life of a nation, hundreds upon hundreds of the oppressors' fire-arms and crores upon crores of soldiers do not succeed in reversing the direction of its march. If the oppressive ruling power makes a stand against its march, it will itself be destroyed by the force of the tide; the national strength will not suffer injury by a jot or tittle.

We get illustrations of this great truth at every step if only we look into history. At one time we saw the kings of France making a stand against the advancement of the entire French nation and disappearing, nobody knows where. Then, again, if we look towards America we see that when the English people took up their stand against the advancement of the American people, the entire American people itself proclaimed war against the English and made their country free and English rule ceased to exist in the United States. And at the present time also we see how in Russia, the authority of the Tsar is day by day becoming weaker for having taken up its stand against the advancement of the authority of the people. Thus every page of history furnishes proofs of this one great truth.

But in spite of these glaring lessons of history, sense has never dawned on oppressive ruling powers. They suppose that the historical incidents of the past happened under the different conditions of the past. Their own circumstances are entirely different and accordingly their effects also will be different. It is under the influence of this mistaken idea in the mind of the oppressor that the degree of oppression is increased two-fold, and history also has to proclaim before the world her stories of the past in new forms. The flow of time continues advancing with vigour, and always will rush in the same manner with the same object and towards the same objective. This is an insurmountable law of Him who rules this universe. This law has always been working in different ways in different countries in diffent eras. But the blind eyes of the oppressor cannot see this. At the present day in India, too, this great truth proved by history is working. The strong current of national advancement is rushing on towards one great objective. That great objective is that the thirty crores of the inhabitants of India should be made into a great, powerful, unconquerable nation. It is this one purpose which we see at play in the past history of India. That the Musalmans ruled India for 700 years has also had the same purpose. That a hundred and fifty years ago, the English got possession of the country with a handful of soldiers and retain possession of it still has a similar purpose. All Indians have come to realise now that it was because the country was split up into innumerable small parts absorbed in quarrels amongst themselves that a handful of foreigners from a fardistant country are now sucking out wealth which is as blood to her. Where would the English be to-day if these split-up parts had all been combined in a common purpose into a common nation? From the robbery of the country by the English we now understand that unless Indians are converted into a united nation, a short while hence their very existence as a nation will cease. That is why the same sound is now being heard all over the land, from the north to the south and from the east to the west. The national ship which is now moving on carrrying in it Hindu, Musalman, Buddhist, Jaina and other races is bound certainly to continue moving on and to approach its objective. Englishmen, we challenge you to arrest its career. By passing a few severe laws, banishing a few leaders, and imprisoning a few newspaper editors you may console yourselves with the idea that everything is at an end. But it is beyond the capacity of lakhs upon lakhs of men like you to thwart the working of the great truth which is taking place beyond your ken deep in the social organism. The people of India are now firmly resolved to approach their objective. If for the sake of

this they have to suffer severe anguish, to run through innumerable risks and dangers or to swim in a sea of blood, they will not hesitate or shrink ever so little. If you stand as obstacles, you yourself will be swept away by the tide of time where you do not realise now. In India to-day has been sounded the message of nature. Step forward, step forward, brother; life is useless if one is to lag behind; step forward, brother. Step forward we must; we will not lag behind. If you try to pull us back, the strain will prove too much. The rope with which you bind us is sure to snap and, furthermore, not being able to withstand the strain of that pull, you will find yourselves nobody knows where.

A Bengali translation of the *Marseillaise*.

62. The *Yugantar* [Calcutta] of the 22nd July publishes what purports to be a Bengali translation of the French revolutionary hymn, the *Marseillaise*.

YUGANTAR July 22nd, 1907.

Our present duty.

63. The same paper has the following:—

YUGANTAR.

The flame of the Englishman's anger has been kindled in Bengal. Into this flame sacrifices intended to be burnt are being offered again and again. In this flame will be burnt into ashes not one or two only, but many. It is to frighten and terrify Bengal that these preparations are in progress.

The sight of this lolling tongue of flame is leading many to say, "Which course is it necessary for us now to adopt? Which path shall we now travel by?" In reply to this query we say that it is by the same path that we are travelling, by that we shall arrive at our destination. The stream of national life will flow now in the same channel in which for the last two years it has been flowing in order to merge in the ocean of liberty. The stream of national life is flowing swiftly on. It is impossible to turn the tide in that current. And why should we at all allow the tide to turn? Behind the terror, the sight of which is terrifying us to-day, it is more terrible terrors still which are coming. The day is coming when the prisons will be filled by men devoted to India, when the terrifying shadow of oppression will fall on all sides and fill men with dread. India will be turned by oppression into a cremation-ground.

But it will not do to be frightened. It will be from this cremation-ground that the men performing the *shaba-sadhana* (a ceremony performed by means of a dead body to obtain certain advantages) will see the Mother's fear-dispelling hand, and relying on courage, will nerve their breasts the more firmly and carry their strivings to a successful conclusion.

The English are seeing signs of sedition on all sides in the country, are seeing unrest in many places; that is why in terror, in order to frighten the public, they are dragging many into prison and frightening them in various ways—the hope being that the people will become silent and quiet at the sight of the terrible fiery aspect of the *Sarkar*.

Alas, hope is an enchantress. The mirage of hope fascinates far too many only to deceive them in the end. Hope is whispering into the Englishman's ear—If only you oppress in this fashion, the people will refrain from speaking of their grievances, will become dumb and stomach all their miseries, and peace will reign externally. Alas, deluded one, have you not seen in history that nowhere on earth has oppression repressed the desire of the people for liberty. As water by being struck at with the palm of the hand is thrown out on all sides, while the hand also gets hurt, so if the feelings uppermost in the minds of the people are sought to be checked, those ideas and those wishes instead of being checked spread out on all sides as an infection.

The kettle-drum of *swaraj* and liberty which has been sounded at the present time will not be silenced, even with the repression of a hundred newspapers.

Who is the ruler?

64. Under the marginally-noted heading, the *Hindi Bangavasi* [Calcutta] of the 22nd July writes as follows:—

HINDI BANGAVASI, July 22nd, 1907.

Even the English now admit that discontent is prevailing throughout India. In fact, all admit the existence of discontent, but none cares to find what lies at its root. The English now see fear all round the country (India), and that is why the poor Indians have been coming in for prosecution under the law of sedition. Is it during

British rule that such a state of things has come to pass, or did it ever appear before? Really, such a state of things never came into being before the British administration of India, and should not have appeared even during the existence of the latter, had India been under a just and an honest ruler. Is it not, therefore, advisable for Government to ponder over the matter why there is so widespread a discontent in the country? Sita was exiled by Ram Chandra as a consequence of the discontent expressed by a single person. Now the question is, what has Government been doing in reference to the current wholesale discontent of the Indian people?

We ordinarily see that one Indian is being deported, another is thrown in or remanded into jail, and another again is accused of sedition. How is it that, even in face of these things, Government does not care to understand the cause of the general discontent among the subject people and to find out why discontent prevails now and it was not in existence ever before.

Of course, it is the several acts of injustice perpetrated by Lord Curzon to the Indian people that lie at the root of this discontent, inasmuch as they beat all previous records of the kind.

This discontent of the Indians will never disappear until they strike at its very root. How many of the Indians will you deport O, English; how many of them will you remand to jail, how many will you shoot down or ruin for life? Evidently it is the executive rather than Indian subjects that have given rise to the prevailing discontent, yet you (the English) do not care to contradict the charge.

HINDI BANGAVASI, July 22nd, 1907.

65. The *Hindi Bangavasi* [Calcutta] of the 22nd July notes as follows:—

A comment upon the latest observation of the *Times* of London on India.

From what the *Times* of London has lately written about India, it appears that it will not be at all pleased with the acquittal of the Rawalpindi pleaders who, it wishes, should rot in jail. The *Times* wishes that the Government of India should follow its advice in its administration and see *swadeshi* volunteers gagged. Perhaps, having regard to the current state of things, the journal has come to understand that the India Government would passively yield to what it would command it to do. Why has the paper become so conceited? It has serious problems to solve nearer home. The ever-excited Irish have got more so and the House of Lords is in a tottering condition. Why does not the *Times* attend to these in the first instance? The more hardly the English have been turning mills upon our hearts, the heavier are the stones which are now weighing upon theirs. Are they not conscious of this?

SANDHYA, July 22nd, 1907.

66. The *Sandhya* [Calcutta] of the 22nd July has an editorial paragraph headed "The hiss of the *keutia* (cobra dicapello) of the fields" as follows:—

"The *keutia's* hiss."

The *feringhi* does not know us yet. He has so long lived with us, but yet has failed to be familiar with us. Hiding himself within the mango groves of Plassey and taking not the least part in the battle, he contrived to take possession of Bengal merely by fraud and forgery, and hence he has not yet known our true character. This time the *feringhis* have trod upon the tail of the *keutia*. It is this prosecution for sedition which they have just commenced that will serve to set everything ablaze. We tell you, O *feringhi*, you will see what strength resides in the inmost recesses of the hearts of the people of Bengal. We know well that you are thick-skinned, that you do not comprehend subtle words. This time the day of your reckoning with the Bengalis will come. We expected to make your acquaintance in other ways. But you have not permitted it. You want to make our acquaintance by treading on the tail. Do what you please, but never forget the hissing of the field *keutia* of Bengal.

SANDHYA, July 24th, 1907.

67. The *Sandhya* [Calcutta] of the 24th July writes as follows:—

"Excessive pride caused the ruin of Lanka."

Even the beating which the Boers gave the *feringhi* English has failed to open their eyes. What a thrashing is was—thrashed as if they were a herd of cows.

But there is no sign of a return of sense. And the English are still bursting with pride. When men are haunted by an evil genius, they forget the old saying, "Excessive pride caused the ruin of Lanka."

Yesterday the English held a big review of their men-of-war by arranging them in a line. And they say that, thus arranged, the fleet occupied a length of 24 miles. But, then, it is becoming all hollow inside. In Ireland people are stealing cattle, so much so that within the last three months fifty-one farm-houses have been plundered. In Egypt, again, there is great disturbance. The people of Egypt, are greatly dissatisfied with British rule. Fate has not decreed that the English should give satisfaction to any people.

As for India, everyone sees how matters stand here. Here the *feringhis* have cut off all connexion with us, and have executed a deed of separation. They have plainly said that what is good for them is bad for us, and what is good for us is bad for them. By arresting Lajpat Rai they have made us understand that if we raise our heads they will break them. Wherefore are they so very proud? It is that fleet of warships of theirs (which makes them so proud.) But that will prove of no avail. Fierce is the *Sudarshan-chakra* (the circular weapon of Krishna) of the Destroyer of Pride.

68. The *Sandhya* [Calcutta] of the 24th July writes as follows:— SANDHYA, July 24th, 1907.

"Wherein lies our strength." We write with great bravado and we snap our fingers in the face of the *feringhi* (*lit.*, show plantains), but wherein lies our strength?

Have you not seen the Fort in the Maidan? Have never stood in front of open-mouthed cannon? If you have, then what is it that you brag of so much? A fancy and ornamental stick is all that you possess. Why then make a noise? Sit still like a quiet man. Is transportation such a very sweet thing?

Those who speak like this do not understand the real thing. They think that man has come to this world simply to procreate batches of children and die like worms.

Wherein lies our strength? It is true that we have got no arms and weapons. The English have snatched away even our daggers and knives. But we are not very anxious on that account.

Faith is our strength. We do not know why, we cannot establish the thing by arguments, but we believe that our salvation is near. The Mother has herself built the throne of *swaraj* for us; her companions, Jaya, and Bejaya, have decorated it, and messengers of *Siva* have descended with it from *Kailas* (the abode of *Siva* in the Himalayas). Just see there, how sweet and invigorating is the light emanating from the throne of *swaraj*. You are faithless and blind, and so you cannot see it. We have received the message and we have believed. With the ruddy rays of dawn we daily drink the light emanating from that throne of *swaraj* built by the Mother with her own hands, decorated by her companions Jaya and Bejaya and borne by messengers of *Siva* and we are intoxicated. That intoxication is our strength. Believe in our word, this is the truth and no allegory.

Suppose that you have faith, but faith alone will not do. Faith is the beginning of work. The work which has no faith at its bottom is bad or useless work. And through faith a cripple can cross a mountain.

Hear what has been done through our faith. Depending on this faith, a number of men have renounced everything. They have their fathers, mothers and relations, but they behave as if they have none. The Mother who prevades the whole country is their every thing. They have laid all their joys and sorrows, fears and panics, sins and virtues, and hopes and expectations at the feet of the Mother. With their small lives they have thrown themselves on the Mother's lap, which is as big as the country. With them a town is the same as a jungle, and living at home the same as transportation. This is why they snap their fingers in the face of *zubburdust feringhis* and dance in joy. Did you not see that day what Bhupendra Nath did at Lal Bazar? He snapped his fingers at the *feringhi Kazi* and said:— May your law court and dispensation of justice go to the dogs. Whether you send me to jail or transport me, I shall be sitting on the lap of the Mother and snapping may fingers in your face.

That faith and that lap of the Mother constitute our strength. The more the number of such sons of the Mother will increase, the more will our

strength increase. The Mother's call has been heard, preparations are being made, and see there the sons are coming in parties, and there will not be much delay in the establishment of *Anando-math*.

Your eyes are thick. This is why you speak of arms and weapons only. We are, however, not anxious for that. Let the *santans* (sons) once gather together and you will see that nothing will be wanting for the establishment of the throne of *swaraj*. Faith alone is our strength, faithful *santans* our help, and the Mother our all.

NAVASAKTI. July 24th, 1907.

69. The *Navasakti* [Calcutta] of the 24th July has the following under the heading "Whence the fear of the English?":—

"Whence the fear of the English?"

We have not yet been able to realise quite as clearly as the English themselves know and realise, on how very light foundations the fabric of their authority in this country remains standing. It cannot at least be denied that whatever else this *swadeshi* agitation may or may not have done, it has awakened a feeling of serious dread in the minds of the English. We do not realise what this fear is about. We always think of our own helplessness. We are without wealth, without arms, split up, separated, wholly lacking all the necessaries which enable subjects to place themselves in opposition to an adverse ruling power. On the other hand, the English Government possesses almost all the necessaries which make a ruling power incapable of being injured or thwarted. The contemplation of this oftentimes makes us lose heart. It is owing to this thought that the people of the country have become so much depressed at the rigour of the administration. It is natural that we should be so. It is not cowardice. It is simply recognising what is impossible of achievement as such, and on the strength of that recognition and realisation, refraining from an attempt to achieve the impossible. That the people of the country have become very depressed—if they have really become depressed, and so far as they have become depressed—has no other explanation. We may become depressed, it will be strange if only we do not. But why are the English quaking so fearfully as they are doing?

A terrible dread has seized the Englishman. One can see evidence of it at every step. Unless seized with dread, he would not have lost all control over himself in the manner he has at hearing a simple *Bande Mataram* from the lips of boys. Unless seized with fear, he would not have sought, casting aside all consideration of propriety, to bring anarchy into the land by infuriating his subjects. Dread destroys the sense of animals. That the English are day after day committing errors of judgment we are getting evidence of constantly in the Punjab and in Eastern Bengal. It is not that we did not discuss before the acts and the policy of the English in the manner we are doing now. It is for long indeed that we have been accustomed to discuss such matters in this fashion. Discussion in meeting of matters tending to the good of the country is also not a new thing we are doing. We have been accustomed to discuss in this manner for a long time indeed. But so long the English have not paid the least heed to it all. Has the fact that at the present time they are keeping such anxious watch on such discussions no significance? Formerly the Englishman did not interfere with our liberty of speech and writing. That he was liberal then and has become liliberal now is not a fact. He is still what he was before. But amongst us and behind us he sees now a strength which he had not seen so long, and seeing it, has become alarmed and anxious and wishes to nip this strength in the bud.

Unless seized with dread, men do not act in this fashion. That the English have got afraid is evidenced by the English newspapers. That they who did not before even so much as mention our names now so carefully make themselves acquainted with what we may do or say at any particular place—does this arise from attachment or fear? One keeps oneself acquainted with movements of another whom one loves. When a person very much dreads another and believes that the shaft that would destroy him is in the hand of this another, it is of such another that he always keeps thinking, and with the doings and movements of such another that he always keeps himself acquainted. One is aware how far the English have become mad in the excess of their love for us. What does this unhinged state of mind then arise from, if not from fear?

But what is it that the English fear? Rifle and cannon we have not, so that it is not the fear that we shall fight and expel him, which haunts him.

Rather it is here that all his hopes lie. If only we once stand before him with a "give battle" on our lips, then can he crush our strength in a twinkling of the eye and become free from all anxiety. The English want that we bring about a row immediately; in that case in a moment all his causes of alarm will be done away with. Truth to tell, that so much oppression is being committed seems only to have the hidden purpose of irritating the people and bringing about a row of some kind. Under the circumstances we must adopt extraordinary patience, put up with all acts of oppression and injustice, and peacefully advance towards our final goal.

The English on any the slightest opportunity make statements as to their strength, take up their bayonets and wish to train their guns. They know that in these matters their strength is unconquerable. Possessed of so much strength, why are they quaking with fear like one who is absolutely weak?

It is an English politician who has made public the inner truth of this matter. A veteran official of the name of Sir Evan James, writing in the *National Review* on "Ambition and Sedition in India," has said, "If once the tolerant millions are fully imbued with hatred of the British, our rule has gone." Again, "Our army may be strong, but it will be impossible to hold hundreds of millions in check if they are determined to get rid of us."

The English know what we can do. They know that if we do not assent, they cannot keep this country under their control for even a moment. They know that they will not be able to do with the might of cannon and shot what we shall succeed in doing merely with the might of resolve. And it is this resolve on our part which the Englishman is afraid of. Because the *swadeshi* agitation is awakening such a resolve all over the country, the English have got so much upset, so alarmed, so unhinged even by the small waves of this agitation. What the English are afraid of is the state of our minds. And if we can keep our minds pure, then there is nothing more to be anxious about.

Make no distinction between Ram and Rohim, brother. Keep your mind pure. O, brother, think of the country, the country is our Mother.

Uriya Papers.

70. The *Utkal dipika* [Cuttack] of the 13th July is glad to learn that Mr. Earle, the Director of Public Instruction, Bengal, is taking steps to strengthen the staffs of Government colleges in that province at an additional cost of Rs. 1,20,000, and observes that the Ravenshaw College, Cuttack, which imparts high education to the students of Orissa, and which is deplorably under-officered, should attract the attention of Mr. Earle in the first instance.

Utkaldipika, July 13th, 1907.

The proposed revision of staffs in Government colleges.

71. The same paper commends the claims of Mr. Mohesh Chandra Roy, a student of Orissa who had been to Japan to learn technical arts and who has come back to India after successfully passing an examination in some distinguished college in that country, to the notice of the chieftains of Mourbhanj, Bamra and Dhenkanal, and of the wealthy public in Orissa, who are requested to utilise his services in the advancement of the silk industry, a subject which constitutes the forte of Mr. Roy.

Utkaldipika.

The wealthy public of Orissa invited to utilise the expert services of Mr. Roy.

72. The *Garjatbasini* [Talcher] of the 13th July regrets to find that there is no waiting-room or shed at the Chahatta ghat on the Mahanady in Cuttack, where passengers can wait or take shelter, being protected against the inclemency of the rainy or hot weather. It is very necessary that the waiting-shed should be constructed there at once either at the cost of the Cuttack Municipality or of its ijaradar.

Garjatbasini, July 13th, 1907.

The proposal to construct a waiting-shed at Chahatta on the Mahanady in Cuttack.

73. Referring to the acquittal of Pandit Govind Rath of Banki by the Calcutta High Court, the *Uriya and Navasamvad* [Balasore] of the 26th June observes that the Pandit was in the right and the charges that he brought against Babu Balamukunda Kanungo were not all groundless. The

Uriya and Navasamvad, June 26th, 1907.

Observations on the acquittal of Pandit Govind Rath.

writer regrets that the public of Orissa have failed to appreciate the merit of Govind Rath, who wanted to expose the corrupt and high-handed dealings of officers who prove tyrannical to the people.

URIYA AND NAVASAMVAD, July 10th 1907.

A proposal to appoint female ticket-collectors for three railway stations in the Balasore district.

74. The *Uriya and Navasambad* [Balasore] of the 10th July suggests that female ticket-collectors should be appointed for the convenience of the female passengers at Bhadrak, Balasore and Jallesore, three important railway stations on the Bengal-Nagpur Railway line, passing through the Balasore district, where passenger traffic is said to be heavy.

URIYA AND NAVVSAMVAD.

A suggestion in favour of under-trial prisoners in India.

75. Referring to the proceedings of the Conference which sits at Simla to consider the question of jail improvements in India, the same paper points out that the Conference must do something to improve the treatment which is at present accorded to under-trial prisoners accused of committing political offences.

UTKALDIPIKA, July 13th, 1907.

Postponement of the revision settlement in Orissa.

76. Referring to the temporary postponement of the revision settlement in Orissa, the *Utkaldipika* [Cuttack] of the 13th July thanks His Excellency the Governor-General of India and His Honour the Lieutenant-Governor of Bengal for this, as the continuance of the revision settlement would have added to the misery and trouble of the people, who have not yet recovered from the effects of the last settlement, and who are in dire distress on account of the dearness of food stuffs throughout Orissa.

UTKALDIPIKA.

An admonition to the temple servants in Orissa.

77. Referring to the affray between two *Pandas* of Puri, which assumed sucd serious proportions as to go up to the High Court for decision by the Criminal Bench, the same paper warns all temple servants connected with religious institutions in Orissa not to commit similar offences in future, as the Criminal Bench has asked the local Magistrates to deal with such offences more strictly in the future. The quarrels of *Pandas* before their votaries are not only dishonourable but disgusting and disgraceful in the extreme. At any rate, the pilgrims need protection and they must not be permitted to be annoyed by temple servants, who must learn to be wiser, if they want to keep their prestige and profit by their avocation.

URIYA AND NAVASAMVAD. June 26th, 1907.

The Revd. Z. F. Griffin on the revision settlement in Orissa.

78. The *Uriya and Navasamvad* [Balasore] of the 26th June publishes a letter written by the Revd. Z. F. Griffin, who gives his experience in the following words, thereby showing that the revision settlement in Orissa has injuriously affected the interests of the landlords:—"I know of one estate," says Revd. Griffin, "which was formerly a jungle. It was cleared up at great expense and irrigation works made and the desert was made to blossom as the rose and all at the expense of the landlord. Land was given to cultivators and in peace and plenty they farmed their fields. All at once they found they were the absolute possessors of the fields, and the landlord, who had spent so much, had little or no control over his own land. These tenants had not given a pice of the purchase-money for the land, neither had they paid any thing for the improvements, and yet they are the possessors. If such cases do not show clearly that the landlord needs some protection, then I do not understand what is fair between man and man."

URIYA AND NAVASAMVAD.

The management of the Bhubaneswar Temple in Puri.

79. A servant of the Bhubaneswar Temple, by name Madhusadan Panda, publishes a letter in the same paper, whereby he tries to point out that Babus Priya Nath Chatterji and Rasbihari Naik, the members of the Bhubaneswar Temple Committee, are not fair in their dealings with the temple servants, and that Babu Durgahati Mukherji, a relative of Priya Nath Babu, was appointed as the Superintendent of the temple, though competent Uriya candidates were available for the post.

UTKALDIPIKA, July 13th, 1907.

The high price of paddy in the Cuttack district and the liberality of Chowdhuri Jagannath Misra.

80. The Kendupatna correspondent of the *Utkaldipika* [Cuttack] of the 13th July states that paddy is not available in that part of the Cuttack district even at the low rate of 17 seers per rupee, and tnanks Chaudhuri Jagannath Misra, a local merchant, for his liberality in advancing paddy to the people of that place.

81. The Angul correspondent of the same paper states that Babu Ghanasyam Swain, a contractor of Angul, is rendering help to many people in that district by lending paddy at an interest of one-fourth seer per annum. UTKALDIPIKA, July 13th, 1907.

Babu Ghanasyam Swain financing food stuffs for the people in Angul.

82. The same paper speaks approvingly of the proposed excavation of a tank in villages Bhadimal and Kantilo in the district of Cuttack for the benefit of the model agricultural farm in that place, and observes that this tank, which is expected to be a large one, will be a good source of water-supply to the neighbouring residents of the locality. UTKALDIPIKA.

The excavation of a tank in Cuttack approved.

83. The *Garjatbasini* [Talcher] of the 13th July brings to the notice of the Raja of Athgarh the extreme difficulties experienced by travellers in procuring drinking water at Khuntuni, situated on the Cuttack-Dhenkanal Road, which passes through the Athgarh State, and hopes that the Raja will try to remove the difficulty by re-excavating the tank which is in existence there, but which is now in a sad and neglected condition. GARJATBASINI, July 13th, 1907.

A proposal to repair the Khuntuni tank on the Cuttack-Dhenkanal Road.

84. The Puri correspondent of the *Sambalpur Hitaishini* [Bamra] states that paddy sells there at 5 *gannis* and rice at 6 or 7 seers per rupee, and observes that this state of things will lead to a catastrophe in the near future. SAMBALPUR HITAISHINI.

The high price of paddy and rice in Puri.

85. The *Utkaldipika* [Cuttack] of the 13th July states that a woman belonging to village Urali in the Cuttack thana was crushed to death under a running train while sleeping on the railway line near Gopalpur. UTKALDIPIKA, July 13th, 1907.

A railway accident.

86. The Athgarh correspondent of the *Garjatbasini* [Talcher] of the 14th July states that a cultivator died by thunder-stroke, while ploughing the ground in the Athgarh State. GARJATBASINI, July 14th, 1907.

An unnatural death.

87. The *Utkaldipika* [Cuttack] of the 13th July sympathises with the loss, which the residents of pargana Kasijora and subdivision Ghatal in district Midnapore have suffered on account of extraordinary floods in the rivers Kansabati and Silabati in that district, and exhorts the charitable public to come forward to help those who have lost all their belongings. UTKALDIPIKA, July 13th, 1907.

An appeal in favour of the residents of Midnapore in distress.

88. The *Sambalpur Hitaishini* [Bamra] of the 13th July states that two women in Debgar and two men in Kochinda were killed by tigers in the Bamra State. The tiger-scare was never so supreme as at the present moment. SAMBALPUR HITAISHINI, July 13th, 1907.

The tiger-scare in Bamra.

89. The same paper states that the holy food, wet or dry, which is sold within the precincts of the Puri Temple is often found in a rotten and decomposed state and is therefore unfit for human consumption. The attention of the manager of the temple is drawn to the matter at once, with a request that the sale of such injurious food must be stopped at once. SAMBALPUR HITAISHINI.

The insanitary condition of the holy food in Puri.

90. The same paper states that a gardener, while walking in Jamankira in Bamra, had to fight with two bears, which he met in his way, the fight resulting in serious wounds to his person. The man is lying in the Kochinda Hospital in a precarious state. SAMBALPUR HITAISHINI

A fight with bears in Bamra.

91. The same paper states that one man died of snake-bite and another by thunder-stroke in Debgar in Bamra. SAMBALPUR HITAISHINI.

Two unnatural deaths in Bamra.

92. The *Utkaldipika* [Cuttack] of the 13th July states that there was a shower of rain in the last week, the rain-water being found on examination to be simply clay. UTKALDIPIKA, July 13th, 1907.

A shower of clay in Cuttack.

93. The *Garjatbasini* [Talcher] of the 13th July states that there was too much rain in Talcher, which damaged the young paddy plants in that State. This has retarded the sowing operations in many places in that State. GARJATBASINI, July 13th, 1907.

Injury to paddy plants in Talcher.

94. The same paper states that the inauspicious rain of clay in Talcher in the last week has made the ignorant people of that State apprehensive of some danger in the near future. GARJATBASINI.

A rain of clay in Talcher.

GARJATBASINI, July 13th, 1907.

The weather in Talcher.

95. The same paper states that there was good rain in Talcher, which has made the agriculturists very busy in their field operations.

SAMBALPUR HITAISHINI, July 13th, 1907.

The weather in Bamra.

96. The *Sambalpur Hitaishini* [Bamra] of the 13th July states that though there was no rain in that State in the last week, agricultural operations are as brisk as ever. The agriculturists there do not want too much rain.

URIYA AND NAVASAMVAD, July 10th, 1907.

An abnormal phenomenon in Balasore.

97. The *Uriya and Navasamvad* [Balasore] of the 10th July states that there was a rain of clay in Balasore in the last week.

UTKALDIPIKA, July 13th, 1907.

A public meeting in Cuttack in honour of Mr. Mohesh Chandra Roy.

98. The *Utkaldipika* [Cuttack] of the 13th July states that a public meeting was held at the Cuttack Town Hall on the 9th instant under the presidency of Babu Janaki Nath Bose to congratulate Mr. Mohesh Chandra Roy on his success in passing a technical examination in Japan and on his safe journey back to India. Mr. Roy gave a short description of the people of Japan, which proved very interesting to the audience. He dwelt at length on the compulsory primary and military education of the Japanese, which has made them useful to their country in every way. The relations between teachers and students in Japan are far more cordial and sympathetic than what they are in India. Babus Hemendra Nath Roy, Banabehari Palit, Viswanath Kar and Ramkrishna Patnaik also delivered interesting speeches for the edification of the hearers. The President closed the proceedings of the meeting by exhorting other students to follow the example of Mr. Roy.

UTKALDIPIKA.

The car festival in Puri.

99. The same paper gives a short description of the *Rath Jatra* as it was celebrated in Puri. According to the paper there were present about eighty thousand pilgrims and visitors in Puri. The house-rent was very high. Notwithstanding the large concourse of people, the sanitary condition of the town was excellent and the public health good. The Puri Municipality discharged its duties in a creditable manner. The District Superintendent of Police and the District Magistrate, Puri, were alive to their respective duties. The unusual presence of fair weather in this season of the year heightened the pleasures of all who had been to Puri. The rites and ceremonies in connection with the car festival were observed with a punctuality which elicited cheers from the votaries of *Jagannath*. The cars were decorated with beautiful cloths and pictures, that were very much appreciated by the observers. The wheels were painted in fast colours. In fact, the cars when in motion resembled the *Puspaka* car, which god *Indra* is said to be in the habit of driving. The success of the car festival in Puri was due in a great measure to the ability, industry and intelligence of the temple Manager, Babu Raj Kishore Das.

GARJATBASINI, July 13th, 1907.

The car festival in Talcher.

100. The *Garjatbasini* [Talcher] of the 13th July states that the car festival in Talcher was celebrated with due *eclat* in that State without any hitch or hindrance. The Raja of Talcher was himself present on the spot, not only to preserve the peace, but to superintend all rites and ceremonies in connexion with the festival, which were observed with punctuality. The cars were of a better make and were made more beautiful through the agency of trained artisans supplied by the Talcher Art Works. The number of pilgrims and visitors present at Talcher was about fifteen thousand.

URIYA AND NAVASAMVAD, June 26th, 1907.

The demise of Babu Womesh Chandra Dutt mourned.

101. The *Uriya and Navasamvad* [Balasore] of the 26th June mourns the death of Babu Womesh Chandra Dutt, late Principal of the City College, Calcutta, who was a useful member of the Bengali community, and who leaves a large circle of friends, relatives and admirers to mourn his loss.

NARAYAN CHANDRA BHATTACHARYYA,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 27th July, 1907.

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REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 27th July 1907.

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I.—Foreign Politics.

1064. The *Amrita Bazar Patrika* says that according to the treaty rights between the British and Nepal Governments, neither of these Governments is bound to deliver political offenders whom they might take in their respective territories. Recently, however, the British Resident in Nepal demanded a political offender who had taken refuge in Nepal, and the Nepal Government would have complied with the demand had not the man absconded. If a treaty, as mentioned, exists between the two Governments, then neither has a right to make any such demand or accede to it.

Amrita Bazar Patrika, 20th July 1907.

Nepal and political offenders.

1065. Referring to the attitude of the English press with regard to the Korean crisis, *Bande Mataram* finds it a characteristic of the former to rejoice at news of any danger to the last shred of independence of any ancient people.

Bande Mataram, 22nd July 1907.

The Korean crisis.

The Koreans are denounced as arch-intriguers, simply because they cannot acquiesce in Japanese rule. "Europe in her present temper seems to be the most uncompromising enemy of the liberty of all peoples except her own." She is gratified at the prospect of Korea being placed permanently under the heel of Japan. "England is a worshipper of success, and we need not wonder if she is glad to see an Eastern Power taking a leaf out of her book, by threatening the liberty of nations."

1066. The *Bengalee* regards the attitude of the British press, relative to the Corean crisis, as extraordinary. There is scarcely a word of sympathy for the unfortunate Koreans who have been driven to revolt, but there is plenty of approbation for the Japanese and their methods. If instead of the Japanese it was the Russians who had deposed the Emperor, the British press would have resounded with denunciations. But Japan is the ally of England, while Russia is her hereditary foe in the East, and the principles of journalistic morality must needs give place to the more urgent national interests. "Deportation to Siberia and repression in Russia are denounced with eloquence by writers in the British press; but when it comes to be a question of the deportation of Indian subjects or the adoption of police rule in the Punjab and East Bengal, a chorus of approbation is raised in the British press, and the Secretary of State, who has throughout his life posed before the world as the enemy of repression, stands forth as the high-priest of coercion in India. The contrast is painful, and is not calculated to enhance our respect for our rulers."

Bengalee, 24th, July 1907.

Ibid.

II.—Home Administration.

(*a*)—*Police.*

1067. The object of quartering a body of police at Jhalakati could not, says the *Bengalee*, have been the prevention of breaches of the peace, for there was no apprehension of the peace being broken. It must have been to oppress the *swadeshi* shop-keepers and thereby to compel them to resume the importation of foreign goods.

Bengalee, 20th July 1907.

Punitive police at Jhalakati.

1068. In discussing the Police *versus* Press case, the *Rais and Rayyet* says that it does not appear that Sir Andrew Fraser selected the newspapers. It is believed that the policemen themselves did it, though he or his Chief Secretary might have consented, if that consent was essential for control of the case, or of the purse. The payment of costs from the public treasury, without employing the Government advocates in the conduct of the suit, may mean that Government would not have full control. At the same time, it may appear that Government while financing, would not let it be known that it had any particular interest in the suit. This has an ugly look. It affects the reputation of the Government inasmuch as it sinks itself into mire to draw away the mud thrown at the Police.

Rais and Rayyat, 20th July 1907.

The police, the press, and the Government.

1069. Noticing that the Bengali clerks are following the European initiative and contributing their mite to the *Daily News* Defence Fund, *Bande Mataram* warns

Bande Mataram, 22nd July 1907.

The *Daily News* Defence Fund.

the Indians to see that they do not rob Peter to pay Paul. "The police oppresses us as an instrument of the despotism of which the Anglo-Indian Press is a professed champion, and in helping this section of the press in their quarrel against the police, we shall be indirectly helping the despot. The Anglo-Indian press should not be encouraged in their attempt to make themselves superior to the law of the land, for their rescued prestige will be used against the Indians with redoubled vigour. The cry for putting down *swadeshi* in the name of disorder, will acquire strength and importance with the bureaucracy and the administration will then pass into the hands of the *Pioneer* and the *Englishman*." The people should have more common sense and not help in their own destruction. The Indian section of the press are also neglecting their duty in not warning the public in this respect.

BEHAREE, 23rd July 1907.

The Calcutta Police libel case.

1070. The *Beharee*, contrary to the general opinion, does not think that the judgment given by Mr. Justice Chitty in the Police libel case is legally wrong or faulty. It has certainly created a dangerous precedent which may go in the future a great way toward curtailing the liberty of press criticism, but it would not be right to make the High Court responsible for the same. A High Court Judge is not the custodian of public liberty and of public rights, far less a guardian of the liberty of the press and its criticisms. Hence the whole force of agitation should be directed against the repeal of the bad law or for its modification in a way that may safeguard the interests of the public and the press. In the defamation case, the defendants have plainly admitted that they had no ground for making such a comment except the general suspicion against the police. This is quite an absurd argument for calling the police officers dishonest and corrupt. When tangible proofs of the police officers concerned in the investigation of the Sova Bazar murder case are not forthcoming, it is very unwise to call the police officers corrupt because they are police officers.

AMRITA BAZAR PATRIKA, 20th July 1907.

The Magistrates and the police.

1071. The *Amrita Bazar Patrika* reports a case showing to what extent the District Magistrates are helpless in the hands of the Police Sub-Inspector. A student of the Teachers' Training College was summoned and served with a notice by the Principal, which the latter had received from the Magistrate, to the effect that he must leave the College boarding house because, it was alleged, he had delivered a seditious and inflammatory speech. The student thereupon called on the Magistrate and asked him why he had been punished. The Magistrate had the candour to admit that he personally knew nothing about the matter and that his action was based on the report of the Secret Police. He, however, was good enough to subsequently make an enquiry into the case himself. A sentence is thus first passed and then an enquiry made! If the authorities in this manner stab people from behind, why should not there be unrest in the country?

AMRITA BAZAR PATRIKA, 23rd July 1907.

The Coconada affair.

1072. The *Amrita Bazar Patrika* publishes a letter from the Coconada correspondent of the *Hindu* reporting the action taken by Mr. Atkinson, the Assistant Superintendent of Police, in dispersing a religious gathering at that place. It appears that a local merchant had arranged a *Harikatha Kalakshepam* ceremony, and the perfomance, as usual, attracted a large crowd of people. At about 11 P.M., Mr. Atkinson arrived on the scene with a *posse* of punitive Police with bayonets fixed, and ordered the assembly to disperse on the ground that it was unlawful to have such a large gathering of people at that hour of the night. The assembly of men engaged in a religious performance accordingly broke up. The journal thinks that a gross outrage has been committed on the religious feelings of the Hindus who were assembled on the occasion.

HINDOO PATRIOT, 26th July 1907.

Lawlessness in the new province.

1073. The *Hindoo Patriot* finds it curious that rowdies of all sorts should make the new province the scene of their exploits. This could scarcely be possible if the impression had not gone abroad that the police were not up to the mark and that crimes would be easy to commit without much fear of detection. The Gurkhas who were imported to preserve the peace have not only been unable to intimidate the *budmashes*, but they are reported to be engaged in persecuting dealers in *swadeshi* articles and assaulting boys and other innocent people for the fun of

the thing. They should be removed from places where they are not required, and where the general peace will better prevail without their assistance in maintaining it. In a province where life and property are insecure, the serious crimes should be attended to before devising measures for the suppression of the *swadeshi* movement.

(b)—Working of the Courts.

1074. In recording the circumstances which led up to the Comilla shooting case, *New India* is of opinion that Nibaran Chandra Bhattacharya is capitally punished not in the interest of justice but for a clearly political purpose. The Judge, Mr. Cumming, admits there is no direct evidence to connect Nibaran Babu with the murder. He also admits that the murder may have been committed by some other person. But he holds that Nibaran Babu having been found with a gun about the place where the murder was committed, must be held equally responsible for the crime. This is the psychology of the judicial murder that Judge Cumming has directed to be committed in Comilla. Injustice and wrong, however, do not quell but tend always to quicken racial hatred and animosity.

The Comilla shooting case.

NEW INDIA, 4th July 1907.

[Received in office on the 26th July 1907.]

1075. The *Telegraph*, in reporting on the sentence passed by the Deputy Commissioner on Mr. Hyde, the accused in the Delhi sweeper's case, states that the judgment has not satisfied the people of Delhi. Snch cases are always unfortunate. But they must be considered even more unfortunate at a time of unrest, when race-feeling is running high, especially in the Punjab. It is no use denying that an impression has been gaining ground that in cases between Europeans and Indians, the Europeans are often favoured by law. But it is high time the Government had commenced to visit by adequate legal penalties, offences of this nature.

It is unfortunate.

TELEGRAPH, 20th July 1907.

1076. In connection with the fine of Rs. 50 imposed on Mr. Hyde of the Conservancy Department of the Delhi Municipality for having caused the death of a sweeper by giving him a kick, the *Indian Empire* states that while boys are being sent to prison and heavily fined and their elders prosecuted and exiled for lending their aid to the sale of *swadeshi* goods, crying *Bande Mataram* or writing or speaking strongly, instances are not wanting of the same machinery of administration being used to shield white offenders or to whitewash their misdeeds. In the present case the well-known plea of the enlarged spleen was resorted to and the criminal let off with an insignificant, rather an indulgent, fine.

Murderer fined fifty rupees.

INDIAN EMPIRE, 23rd July 1907.

1077. If the people have a duty to the Government, the Government has also a duty to the people, says the *Amrita Bazar Patrika*. If people should love Government, Government should likewise love the people. And if want of affection towards Government is sedition on the part of the people, want of affective towards the people is also sedition on the part of the Government. But the untold sufferings of the Rawalpindi people does not prove the existence of any feeling of sympathy, love, and affection between the rulers and the ruled. Many of the accused persons in the Rawalpindi case could not possibly have absconded if bail had been granted to them. Yet Government persistently opposed applications for bail. Many of them are also going undefended because the police give trouble to the pleaders, who take up their cases. The police seem to have a "*carte blanche*" to do anything they like, and the Government shows no concern for the prisoners, though many of them, who are all men of high position, are fast losing their health.

The Government and the people

AMRITA BAZAR PATRIKA, 20th July 1907.

1078. The *Amrita Bazar Patrika* complains of the manner in which the accused, who are being prosecuted in the Rawalpindi case, are being treated. The sufferings of the accused, shut up in a confined space, with closed doors, are indescribable. Everyone looks wan and spent, and many would prefer deportation to the horrible life they are leading in the lock-up. "We most

Confinement of the accused in the Rawalpindi case.

AMRITA BAZAR PATRIKA, 22nd July 1907.

respectfully put it to the Viceroy, why should these men, whose offence has yet to be proved, and most of whom are respectable gentlemen, be tortured in this atrocious manner?"

AMRITA BAZAR PATRIKA, 24th July 1907.

The Rawalpindi affair.

1079. The *Amrita Bazar Patrika* reports that the authorities at Rawalpindi are at their wits' end, as on account of the illness of Gopi, one of the accused, the trial has had to be postponed. Several other accused are also more or less ill, and if any of them are as seriously laid up as Gopi, the authorities will find themselves in a pretty mess. The simplest way out of the difficulty is to let them out on bail. This would not be so much an act of mercy as of bare justice.

BANDE MATARAM, 20th July 1907.

The Khulna comedy.

1080. It is now the policy of Government, says *Bande Mataram*, to award a conviction in all political cases, merely with the object of putting down *swadeshi*. Innocence or guilt is a matter of trifling importance. "Generally the *swadeshi* worker is charged with sedition or assault or breach of the peace, or thinking of doing something which somebody in authority pretends to believe likely to break the peace; but he might just as well be charged with burglary or abduction or with contempt of the Magistrate's *khansamah* or with the Bengal stare or the Coconada grimace. The main object is to send him to prison or bind him over not to do any work for *swadeshi* for six months or a year, and the pretext is a mere bagatelle. The real offence for which punishment is awarded is *swadeshi*, patriotism, and nationalism, and such being the case, no disgrace attaches to conviction, it being rather the passport to fame, honour, and public esteem. As in the Rawalpindi case, the veil of law has been ridiculously thin in the Khulna case. Mr. Ahsanuddin Ahmad, the prosecuting Magistrate who decided the case, was transferred to Khulna for general incompetence and other failings, and his logic, as applied in the present instance, is a brilliant exhibition of his superhuman power of acting folly and talking nonsense. From the point of view of justice, this case is an undress rehearsal of the usual bureaucratic order, but to Venibhusan Rai it has been a triumph greater than any legal victory, a public certificate of patriotism, courage, and sincerity, an accolade of knighthood and nobility in the service of the motherland.

AMRITA BAZAR PATRIKA, 22nd July 1907.

The Khulna sedition case.

1081. In criticising section 108 of the Criminal Procedure Code, under which Babu Veni Bhusan Roy was convicted of sedition and bound down for good behaviour for one year, the *Amrita Bazar Patrika* is of opinin that even an angel cannot be trusted with the almost absolute power contained in it. In the interests of justice and good rule, the Local Government should therefore go through the record of the whole case and decide whether or not it is safe to empower a Magistrate, such as Mr. Ahmed, with the right of trying cases under section 108 of the Criminal Procedure Code. The journal also trusts that the Criminal Bench of the High Court would be moved in this connection and the best available Counsel employed to represent to the presiding Judges the dangerous character of the section and the curious procedure adopted by the Magistrate in trying the Khulna case.

INDIAN EMPIRE, 23rd July 1907.

Ibid.

1082. The *Indian Empire* thinks that the judgment in the Khulna sedition case will be received with indignation by the Indian public at large. The conviction of Babu Beni Bhusan was a foregone conclusion, but the public are indignant on account of the most uncalled for and insulting remarks of the Magistrate when he rejected the evidence of the graduates on the ground that their testimony was interested and made to secure the defendant who was actuated by feelings similar to their own. How did the learned Magistrate infer that the graduate witnesses entertained the same feelings as the accused, or that they were "involved in the matter to very nearly the same extent as the defendant?" If by joining the assembly they are guilty of sedition, why not punish them along with thousands of others who did go there?

AMRITA BAZAR PATRIKA, 22nd July 1907.

The Amua *swadeshi* case.

1083. In connection with the Amua *swadeshi* case in which the accused, as National Volunteers, damaged or threw away articles of certain shopkeepers, the correspondent of the *Amrita Bazar Patrika* reports that the prosecution failing to secure adequate evidence, sought to make up the deficiency by observing that the accused had

made themselves so popular by affording relief to the distressed people of the locality, that no one would give evidence against them. And these young men, says the journal, who would have been worshipped in other countries, have been convicted and sent to jail, and by their own countrymen.

1084. Referring to the text of the judgment in the Amua *swadeshi* case, the *Amrita Bazar Patrika* regrets to soil its columns by reproducing this abominable document for the purpose of showing the outrageous character of the wrong. The fact which strikes every one is, why should the accused, who belong to respectable families, do such a foolhardy act in broad day-light in the presence of 500 people, when there was no love lost between them and the authorities? The next curious fact is that none of the alleged injured shop-keepers made any complaint. It does not stand to reason that if the shop-keepers were really insulted in the way described by the chaukidar who lodged the complaint, they would have kept quiet at the heat of the moment. It moreover appears that the co-called injured shop-keepers actually deposed in favour of the accused. It is also a remarkable fact that of the 500 men present at the *hat* at the time of the occurrence, not even a Muhammadan was forthcoming to testify to the truth of the alleged unlawful assembly. Even granting that a number of young men had actually thrown away the salt of the shop-keepers, why should such an act make them liable to be prosecuted as members of an unlawful assembly, when not only did the alleged aggrieved parties lodged no complaints, but stated on oath that they had no grievance against them? The trying Magistrate, under the circumstances, ought to have honourably acquitted the accused and censured the police for harassing innocent people. The act of the Magistrate in convicting the accused is looked upon as that of a donkey.

AMRITA BAZAR PATRIKA, 24th July 1907.

Ibid.

1085. *Bande Mataram* supports the High Court's advice to Srijut Ambica Charan and his party to first break the illegal Ordinance before seeking for help from the highest tribunal in the land. "That passive resistance is the only way to vindicate our liberty and establish our natural rights as the law of the land is a doctrine which is no longer the property of extremists, but has received the sanction of the highest exponent of the law in the country."

BANDE MATARAM, 23rd July 1907.

The High Court recommends passive resistance.

1086. The *Amrita Bazar Patrika* is of opinion that the decision of the Criminal Bench of the High Court in the matter of the Faridpur Conference proves that there is no remedy against a certain class of admitted wrongs. Although it was satisfactorily proved at the hearing that the Ordinance is not legal as the proclamation of the areas is left to the Lieutenant-Governor, to whom the Governor-General cannot delegate his jurisdiction, and that the Ordinance being a legislative enactment passed by the Governor-General, the act of the Magistrate under it is a judicial act and hence subject to revision by the High Court, the learned Judges declined to take any action in the matter. This shows that India is yet a very backward country, where even the Judges of the highest judicial tribunal cannot or dare not give relief in a matter of gross magisterial high-handedness.

AMRITA BAZAR PATRIKA, 24th July 1907.

Suppression of the Faridpur Conference.

1087. The refusal of the Editor of the *Yugantar* to take any interest in his own case is construed by *Bande Mataram* to mean that he has refused to plead before a British court in which he feels certain of the adverse result of the trial. The speech of his Counsel, however, seems strangely as if his client had pleaded guilty and put himself "in the hands of the court." The object of the police in seizing the Sadhana Press as the property of the Editor, though it does not belong to him in the least, is apparently to harass the *Yugantar* and prevent its continuance by indirect means, since the paper has refused to be intimidated by a prosecution under section 124A. The only objection to the Government method of dealing with nationalist journals is that it is too serpentine and slow. *Bande Mataram* would be better pleased if the rulers made nationalism illegal at once by a special ordinance, silenced the press as well as the platform, and left the people to other devices.

BANDE MATARAM, 24th July 1907.

A tedious procedure.

AMRITA BAZAR PATRIKA, 25th July 1907.

The *Yugantar* sedition case

1088. In connection with the judgment on the *Yugantar* sedition case, the *Amrita Bazar Patrika* thinks that though the editor of the paper was culpable, the sentence of one year's rigorous imprisonment is far too severe. The position of the paper and the youth of the editor should have been taken into consideration, and at the most one or two months' simple imprisonment or a fine would have been adequate. He is not an ordinary criminal, but only a political offender, and in England he would have been treated as a first-class misdemeanant. The action of Government in confiscating the printing press of the *Yugantar* is considered by the journal as clearly indicative of the unhinged state of the mind of the Government.

BANDE MATARAM, 26th July 1907.

Srijut Bhupendranath.

1089. Referring to the *Yugantar* prosecution, *Bande Mataram* says that during his trial, Srijut Bhupendranath's attitude was dignified and consistent. His duty to his country, the interests of her future, of her very life demanded that he should preach the gospel of independence. But the duty to their country, the interests of their country, can be no justification before the law of the alien. Those who try to promote the interests of the ruled are consequently punishable by the alien law. To hope for justice, therefore, in political cases where one of the parties is the Judge, is irrational, and to plead justification to those against whom one's action was directed, an inconsistency and a degradation. Bhupendranath's smile with which he accepted his sentence is now the talk of the press, the college young men, of the zenana as well as of the man in the hut. The talk has an eloquence which no orator can approach. The smile has raised the credit of the Bengalis; the smile holds up a promise—the smile has a potentiality which carries a hope as well as a threat. "When will the bureaucracy give another opportunity for such a smile?"

BANDE MATARAM, 24th July 1907.

Law and manhood.

1090. *Bande Mataram* deprecates the character of British law and appeals to the Indians to shake off their weakness and instead of pocketing insults or resorting to the Courts, to exercise the right of self-defence, which is not confined to the protection of one's person or property, but to nullify an illegal ordinance and meet executive high-handedness by such means of resistance as are strictly limited to the effective securing of the object in hand. The political character of the law is apparent in the cases arising out of the present struggle between the people and the bureaucracy. Law merely supplements a man's own capacity to help himself, and it is regrettable that "our weakness has made us more law-ridden than any nation on the face of the earth." "The bureaucracy in its present temper will be quite willing to enforce its illegal ordinance at the point of the bayonet, but the choice then lies between the safety of our skin and the surrender of our rights. The real issue cannot be settled by shirking the only means of raising it. This final appeal may be put off, but it cannot be avoided." The advice of tho Calcutta High Court to the promoters of the Faridpur Conference means that "you must first prove that you are capable of exercising the ordinary rights of manhood before you can expect any service from the law. Law will not stir to help the weak and imbecile." Aims and aspirations are not compatible with weakness, and people must deserve what they desire. The Indians must always remember that in their present struggle all the weapons carefully stored up by those they formerly took to be their protectors, will be used against them.

HINDO PATRIOT, 26th July 1907.

Acquital of Europeans and Eurasians charged with murder.

1091. The *Hindoo Patriot* does not consider it strange that a European and Eurasian jury should acquit a European or Eurasian accused charged with murder or attempt to murder. "In India, a European can commit no murder, and in accordance with this blessed principle, all Europeans charged with that offence have invariably been unanimously held not guilty by juries composed of his sympathetic fellow-countrymen. Nobody can say with impunity that during the 150 years of British rule in this country a single murder has been committed by a European or a Eurasian," and yet who has the hardihood to deny that justice is blind?

AMRITA BAZAR PATRIKA, 26th July 1907.

Kunji Dosadh.

1092. The *Amrita Bazar Patrika* reports that Kunji Dosadh, a chaukidar and tenant as well the complainant against Babu Rashbehari Lal Mondal, along with ten

other members of his family, have been accommodated in a hired house at Madhepura and maintained by the police. A special force of four constables under a Jamadar has also mounted guard on the house and inmates, as if they were some foreign potentates or high administrative officers of Government. Who is to pay for this punitive police force and for the cost of Kunji Dosadh's maintenance, and how is the Accountant-General going to account for these charges? In no other civilized country would so glaring a scandal be tolerated for a day. But here the press protests in vain. India is the Englishman's private property, to be handled as he likes best. Again, all chaukidars under thana Madhepura have been required to pay a subscription of annas five each for the purpose of defraying Kunji's expenses and paying off his debts. This sort of blackmailing as well as the whole case of Babu Rashbehari Lal, throws a strong side-light on the present-day administration of India.

(*d*)—*Education.*

1093. The *Mussalman* appeals against the total abolition of the Hare School to provide for the proposed extension of the Presidency College, Calcutta. The abolition of the school would be of special inconvenience to those Muhammadan students who are prosecuting their studies there on account of the quality of the education imparted therein, and they will be obliged to join other institutions where they will not have similar advantages. The journal hopes that Sir Andrew Fraser will reconsider the matter.

MUSSALMAN, 19th July 1907.

An undesirable course.

(*e*)—*Local Self-Government and Municipal Administration.*

1094. Commenting on the steady improvement of the sanitary conditions of Patna as a result of the keen interest taken by Sir Andrew Fraser, the *Bihar Herald* suggests that the donation of Rs. 50,000 announced by His Highness the Maharaja Bahadur of Darbhanga should be utilised as a nucleus for starting a water-works fund at Patna in connection with the vast sanitary improvements of the town that are under contemplation and partly under progress.

BIHAR HERALD, 20th July 1907.

Sanitary improvement in Patna.

1095. *Bande Mataram* contrasts the refusal of the deceased sweeper's relations to accept Rs. 40 as compensation in the Delhi sweeper's case, with the action of the Municipal Commissioners of Jamalpur in resolving to present an address of welcome to Sir Launcelot Hare in spite of the unprecedented calamities which the people had lately undergone. It was at Jamalpur that the policy of setting class against class proved most successful, and there the Muhammadan ruffians perpetrated outrages on the people by desecrating shrines, breaking idols, and violating women.

BANDE MATARAM, 25th July 1907.

A contrast.

(*h*)—*General.*

1096. *New India* declares that public opinion in Bengal and especially in East Bengal has not in any way accepted the right or justification of the Public Meeting Ordinance. Faridpur and Pabna, by agreeing to hold the District Conference in accordance with the provisions of the Ordinance, practically accepted its justification. To defy the Ordinance and hold meetings without applying for permission, and take the consequences thereof, would have been the best course. But to hold meetings as Pabna has done, and as Faridpur wanted to do, is a most degrading course.

NEW INDIA, 18th July 1907.

Political insensibility.

1097. Referring to the statement made by the *Times* to the effect that the National Volunteers was an evil which Government should do their best to suppress, the *Telegraph* says that nothing has as yet been proved against them. On the contrary they did very good service, especially during the Jamalpur *mela*, accompanying pilgrims and defending helpless female pilgrims. The *Times* holds out a threat that "if the first blows fail, sharper weapons must be employed." If the

TELEGRAPH, 20th July 1907.

The National Volunteers.

rulers are bent upon driving the discontent deeper into the people, they may possibly hit upon no better method of doing so than by using sharper weapons.

INDIAN MIRROR, 20th July 1907.

Eastern Bengal and the policy of repression.

1098. Referring to the statement made by Mr. Morley that coercion would do no good in reference to Ireland, the *Indian Mirror* contrasts it with his assent to all kinds of repressive and oppressive measures towards India. "Such mental inconstancy, says the journal, has hardly any parallel in the annals of British statesmanship. Our friends in England are as much shocked and surprised at Mr. Morley's curious transformation as we are in India." It is shocking that Mr. Morley, the arch-apostle of Liberalism, should set himself up as a despot, and inaugurate what may be fittingly termed a reign of terror throughout the country. The policy of repression is being pursued with a vengeance by Sir Lancelot Hare's Government, and most startling accounts of official high-handedness are pouring in from Eastern Bengal. All the while the Courts are busy trying *swadeshi* cases, and peace and security would seem to have fled from the province. If the policy is to govern India by repression and coercion, then the reforms which Mr. Morley has promised will not be of much use to the country.

HINDOO PATRIOT, 20th July 1907.

The liberty of the press.

1099. In spite of the strong spirit of suppression that reigns supreme in India and notwithstanding the fact that the government of millions of inhabitants is entrusted to a few, the press, says the *Hindoo Patriot*, has on the whole enjoyed a considerable measure of liberty and license. Although from time to time measures have been adopted with a view to putting a restraint on the press, no decided check has been put on its liberty, and honest and candid opinions continued to be fearlessly expressed by a variety of writers who believed that such utterances would tend to the general welfare of the people of India. Of course there have been times when statements bearing the mark of sedition had to be denounced and a prosecution at intervals in different parts of the country had the effect of toning down the too spirited, insensible, indiscreet, and even dangerous views of some particular print. The liberty of the press was gained in the cause of justice, and it will be maintained so long as despotism, cruelty, and wrong are abhorred.

BENAGLEE, 20th July 1907.

A grave issue.

1100. The suppression of the Faridpur Conference is considered by the *Bengalee* as one of those blunders which might well be regarded as a crime. The prohibition of the protest meeting is, if possible, a greater blunder. "A Government which is capable of resorting to measures of this kind at a time and a place which do not certainly call for repression might, without exaggeration be described as literally off its head. The Government of Sir Lancelot Hare is everything that a Government should not be. To say that it lacks statesmanship would not be untrue; but then nobody would care to charge with want of statesmanship a Government which has shown itself conspicuously lacking in elementary common sense." The policy adopted by the Government will not serve the purpose which the Government has in view. The suppression of the Conference cannot mean the suppression of public feeling, which runs high in every one of the subjects on the *agenda* paper of the Conference to which exception was taken by the Magistrate under direction from the Government. If the people are to be distinctly told that henceforth no criticism of Government measures is to be permitted, except such as the Government itself likes, the consequences might be serious. The people of India have resolved to make the impending change in the system of Government as peaceful as it possibly can be. The Government can no more arrest the growth of this silent revolution than it could stem the Nile, but can largely decide what the methods should be. It can either proceed on lines of healthy development, or by putting obstacles in its way, it may convert India into another Russia.

KAYASTHA MESSENGER. 22nd July 1907.

Is deportation of Lajpat Rai justifiable?

1101. The *Kayastha Messenger*, in reproducing the speech for which Lala Lajpat Rai was deported, is of opinion that it is undoubtedly an unconstitutional and inflammatory one, and that the Punjab Government was throughly justified in adopting the measures it did.

1102. *Bande Mataram* is not surprised to find the Government enforcing the rule forbidding Government servants from taking part in political movements or attending meetings of a political character. The bureaucracy is well within its rights in preventing a political reawakening of the country and looking after their own interests, but the journal questions the conduct of the so-called educated Indians, who only for an easy living surrender their right of trying to free themselves from this obnoxious form of bondage. "No man, unless his nature be hopelessly perverted, can willingly consent to render any help to an administration which strikes a death-blow at the most natural of human aspirations—the desire to make one's own country free and politically great. It is nothing short of a crime thus to sell one's birthright for a mess of pottage. We often hear that man does not live by bread alone. But in India at least the benevolent despots have carried their mission so far as to reduce this land of sages and saints to one of vermin and insects."

Politics and officials.

BANDE MATARAM, 23rd July 1907.

1103. The *Bengalee* accuses the makers of the law in India of being breakers of the same when it suits their purpose. Students have been prohibited, under threat of dire penalty, from joining in processions held in honour of some distinguished non-official visitor. And yet the Lieutenant-Governor's carriage was escorted to Nashipore by a number of school-boys who acted as volunteers. Sir Andrew Fraser is consequently considered as having connived at the violation of a circular of the Supreme Government in a most open and flagrant manner. It also appears that the Subdivisional Officer of Jamalpur convened a public meeting to consider the propriety of giving a suitable reception to Sir Lancelot Hare on the occasion of His Honour's approaching visit to Jamalpur. At the meeting a pleader raised a preliminary objection to the meeting being held on that day, as under the Ordinance no public meeting could be held without the permission of the District Magistrate and in the present case no such permission had been obtained. Thereupon the Subdivisional Magistrate is reported as having said that he represented the Magistrate—a statement which is considered more emphatic than consistent with the plain language of the law, which does not recognize delegated authority in this matter.

Law-makers and law-breakers.

BENGALEE, 24th July 1907.

1104. The *Bengalee* declares that Mr. Morley's doctrine of the "Settled fact" regarding the partition of Bengal is irrational because there cannot be any finality in politics. It is an immoral doctrine because it implies that no national wrong, which has once been done, need be undone, and continuity of policy should be preserved even in wrong-doing. Although Mr. Morley has admitted that the partition has been a wrong, the only apology offered on its behalf is that it was introduced to secure administrative efficiency. That the Bengali people have not acquiesced in the partition of their province is a notorious fact, and their attitude towards this "Settled fact" has created a most abnormal situation for the Government. An attempt on the part of the first Lieutenant-Governor of the new Province to coerce the people into acceptance of the new *régime* brought matters to such a serious pass that the Government of India practically forced Sir Bampfylde Fuller to resign. His successor, Sir Lancelot Hare, tried at first to follow a policy of non-interference, under the belief that in time people would eventually forget the wrong that Lord Curzon's Government had done to them. But being disappointed in his expectations, he has, with the sanction of the Supreme Government, re-introduced the repressive policy of his predecessor in a more drastic form, and which has resulted in the present state of unrest in the new province. This state of things does not show that the province is being properly administered, neither does it show any justification to look upon the partition as a "Settled fact." All the circumstances cry loudly for its rescision.

Partition and after.

BENGALEE, 25th July 1907.

IV.—NATIVE STATES.

1105. In connection with Lord Lamington's speech in the Bombay Legislative Council referring to Mr. Morley's policy of making the Native States independent in matters of administration, the *Bengalee* states that if the traditional policy of treating

Feudatory Chiefs.

BENGALEE, 23rd July 1907.

the rulers of Native States as suspects whose movements and proceedings require to be closely scrutinised, thereby reducing them to the position of mere puppets in the hands of the Foreign Office and the "purple politicians" is to be done away with, Mr. Morley must first do away with the customary policy of placing the Chiefs under the humiliating subordination to the "young lions" of the Political Department.

BENGALEE, 25th July 1907.

A princely partizan.

1106. Referring to the letter written to the *Times* by His Highness the Maharaja of Bikanir, giving his assurance of the loyalty of the Princes of India to the British throne and denouncing the leaders of political agitation in Bengal and the Punjab, the *Bengalee*, although it has no objection to His Highness holding forth the loyalty of the class to which he belongs, says that he had no business to denounce men of whom he had very little personal knowledge and who are at least as able and as highly educated as himself. The Maharaja condemns the action of the agitators as suicidal. The journal, however, says that it must be borne in mind that they have never been guilty of the suicidal folly of expecting either the support or even the approval of the class in whose name the Maharaja speaks.

BANDE MATARAM, 25th July 1907.

Humiliated Indian princedom.

1107. Commenting on the Maharaja of Bikanir's letter published in the London *Times*, *Bande Mataram* strongly condemns the action of the writer and considers it scarcely human for the representative of a house with the tradition of Rajput heroism and patriotism to express such unbounded gratification at his present lot and censure the exponents of nationalism in the country. Such conduct on the part of a prince having the blood of the old Rajput in his veins is a phenomenom to which the journal can hardly reconcile itself and shows the baneful effects of the present foreign domination. Indian Princes may be loyal to the British Raj, but they should "first be loyal to their forefathers, to their devotion to the cause of liberty, and to the glorious achievements for which Hindustan is yet an honoured name with the nations of the world." By turning their backs upon the past and standing for all that is ignoble and undignified, they will drag in the dust the glorious spiritual civilisation of the East and give a bad example to others. The Britishers have transformed the Indian Prince into a most humiliating spectacle and the Maharajas of Bikanir and Kashmir have further helped to make Indian Princedom an object of contempt to the civilized world. "Is there no one amongst them who, inspired by the true spirit and the memory of the glorious past, can face the peril of a bold and manly pronouncement and thus promote the cause of nationalism in the country?"

V.—Prospects of the Crops and Condition of the People.

HINDOO PATRIOT, 23rd July 1907.

Famines in India.

1108. The *Hindoo Patriot* views the telegram from Simla regarding the crop reports as a depressing announcement, though it is buoyed up to a certain extent by the statement that the Government of India are still optimistic. Up to the present no sign is given as to the course of action they intend to pursue in case famine of a more or less severe type should have to be dealt with. These never-failing famines are a sure and reliable index of that great poverty into which the country is gradually sinking deeper and deeper. No good purpose will be served by idly speculating on the benefits to be conferred by the opening up of various industries and by the acquirement of more technical skill by the artisans. The material progress may be considerably aided by such means and perhaps a few millionaires produced, but the great mass of the people cannot lead anything but miserable lives so long as an agricultural country is allowed to waste. Constant bad seasons have so depressed and beaten a once sturdy and bold peasantry, that numbers of them have had to fly the land upon which they so long worked and to seek an even more uncertain subsistence as labourers in the larger towns and cities, being satisfied to cast in their lots with that struggling mass of humanity who live from hand to mouth and leaving the land, upon which the forefathers thrived, to look after itself. The land question must therefore always remain the most important with those who have the ruling of it.

VI.—Miscellaneous.

The question of responsibility.

1109. In Indian politics, *New India* says, the Government and the official classes claim the full measure of responsibility which they deny to the spokesmen of the people. Leaders of Indian opinion are not responsible public men, for they are never called upon to carry out, in the administration of public affairs, the policies they teach and proclaim from the press and the platform. In some measure, members of Legislative Councils have some responsibility which is co-extensive with their tenure of office. People whose rank or wealth bring them in frequent contact and association with the responsible rulers of the country are another class of responsible public men in India. Men in the position of the Maharaja of Darbhanga, and the Nawab of Bhawalpur belong to this class. The non official Indian publicist and politician is a more responsible person logically than either the so-called recognised leaders or the legislative members. They form His Majesty's permanent Opposition, and as such enjoy all the privileges of the opposition in freely criticising the Government.

New India, 18th July 1907.

Lord Curzon's susceptibilities.

1110. Referring to the letter written by Lord Curzon to the *Times*, vindicating himself of the strictures contained in Mr. Morley's criticism when contrasting the attitude of the Amir towards Lord Curzon and Lord Minto, respectively, the *Beharee* states that the correspondence fully keeps up the touches of self-complacence and self-glorification which marks all of Lord Curzon's utterances, although it has lost much of their original dignity.

Beharee, 19th July 1907.

The Amir and Lord Curzon.

1111. In connection with the Amir's statement regarding the nature of Lord Curzon's invitation to him on the occasion of the Delhi Darbar and Lord Curzon's vindication of himself, the *Mussalman* cites certain instances where Lord Curzon had either from political reasons or private ones diverged from the truth. "This shows that Lord Curzon had little respect for truth, while we know of no such allegation against His Majesty the Amir."

Mussalman, 19th July 1907.

The India Office appointments.

1112. The *Mussalman* does not attach much value to the appointments of one or two Indians as members of the Council of the Secretary of State for India. Their feeble voice is sure to be drowned in that of the European and Anglo-Indian majority in any question on which the interests of the rulers and the ruled diverge. If Indians are, however, to be appointed, the journal suggests that Mr. Amir Ali and Mr. R. C. Dutt should be appointed in preference to His Highness the Aga Khan and the Dewan Bahadur of Mysore. They belong to the midle class, they lived their lives in the midst of the people, and so their appointment will give general satisfaction to all classes.

Mussalman, 19th July 1907.

The next ordinance.

1113. Referring to the action of the Government with regard to the suppression of sedition, *Bande Mataram* writes as follows:—

Bande Mataram, 20th July 1907.

The Gurkhas seem now to be the standing ornament of every district conference; they are there, we suppose, as the representatives of Mr. Morley's sympathy to prevent the sympathetic Empire from being blown to pieces by Congress eloquence. Not satisfied with the Gurkha rifles, the defenders of the Empire are closing every possible approach to the advent of sedition into their peaceful districts. *Swadeshi* songs are prohibited, *swadeshi* speeches are a thing of the past, the lips of *swadeshi bairagis* are being sealed, the *swadeshi* dogs cannot bark, the *swadeshi* cats cannot mew, the *swadeshi* birds cannot chirp, the *swadeshi* lions have long ceased to roar, and everything *swadeshi* is going to be deported. Steps will shortly be taken to prevent the blowing of *swadeshi* winds from Calcutta, where *swadeshi* and sedition vex the souls of Max and the Newmaniac of the *Englishman*. Rats carry the Plague and the Babus carry the *swadeshi*. The next ordinance will therefore put two annas on the head of every Babu and thus prevent the spread of *swadeshi*. The blood of Aswini Kumar Dutt, Bipin Chandra Pal, and Surendra Nath Banerjee are being examined at the Pasteur Institute of Simla for *swadeshi* bacilli and as soon as the result is known, the Ordinance will be issued. The contemplated loyalist manifesto is too late. The campaign against the Babus is a settled fact and Mr. Morley will not unsettle it. In the meantime all the other provinces are being isolated against the infection from Bengal.

INDIAN MIRROR, 21st July 1907.

The All-India Standing Congress Committee and the present situation.

1114. The *Indian Mirror* reports that the meeting of the All-India Standing Congress Committee, which was to have been held on the 20th instant, has been fixed for the 27th. The measures taken by Government on the convenient plea of maintaining public tranquillity in the country are all clearly subversive of the rights and liberties of the people. Under the circumstances, the journal states if there was a time when a meeting of the All-India Standing Congress Committee was urgently required, it was the present one. Each province should send its representative, and the Committee should after due deliberation settle what should be done to safeguard the people from repression. "The hour of action has come when we must grapple with the situation and convince the British nation that what we seek is justice and nothing more."

BENGALEE, 21st July 1907.

The inevitable.

1115. The *Bengalee* is of opinion that the speech, for which Lala Lajpat Rai was deported, was not seditious in the ordinary penal sense of the word or in any other sense. The stupendous importance attached to the speech by the bureaucracy is calculated to defeat its own purpose. Lala Lajpat Rai was a powerful man, and now that he is a martyr, the whole country sympathises with him for the deep and unmerited wrong that has been done to him. It is inevitable that the life of such a man should be a matter of singular and fascinating interest to every true Indian. The bureaucracy may deport or prosecute and so gag the mouths of the people, but they cannot prevent them from feeling as they do. The Indian problem is most grievously misunderstood. What is worse, the bureaucracy does not know its mind and does not evidently understand the tendency and the possible consequences of its own doings. Whatever policy may be adopted by the Government, can only be helpful to the people. Everything must now tend to the substitution, for the present form of abnormal rule, of government by the people. Self-government is the one thing inevitable in modern India. It would be England's most decided interest to see that this movement may not, in its development, take a hostile turn. Such a turn it will undoubtedly take if the present policy of repression is persisted in.

INDIAN NATION, 22nd July 1907.

A social evil.

1116. Referring to the memorial addressed to the Government of Bombay by the Hon'ble Dr. Bhandarkar and others complaining of the prevalence of the custom of marrying young girls to Hindu gods and the Government's Resolution thereon, the *Indian Nation* thinks that the evil, which is serious, reflects disgrace on the society that tolerates it. It hopes that society would come to the rescue by co-operating with the Government in measures of restraint and by the establishment of homes for the protection of the girls. Hindus are extremely criticial of the political measures of Government. It is not creditable that they should be criminally negligent in the one sphere of life which Government has left to their own management, namely, that of society and religion.

BANDE MATARAM, 20th July 1907.

The educative effect of repression.

1117. *Bande Mataram* welcomes the educative effect of repression on the bulk of the population, as it helps the nationalist propagandist to bring home to the masses the evils of an alien rule. If Gurkhas are let loose on the people on the slightest pretext, and continue to molest shop keepers and innocent pedestrians as a part of their important task in establishing peace in the disturbed areas, the man in the cottage will have a through insight into the sympathetic nature of the foreign administration. Cases like those at Rawalpindi show British justice in its true colours. East Bengal has acquired a political instinct only through the salutary working of repression, and to avoid lagging behind, West Bengal and other provinces should vie with one another in according a hospitality to the Gurkhas and inviting the rod.

AMRITA BAZAR PATRIKA, 23rd July 1907.

A few plain truths.

1118. The *Amrita Bazar Patrika* is of opinion that miscarriage of justice everywhere is due to the rulers being just now in a temper. The rulers administer justice, but it is not possible for them to do it properly when they are in a temper. Thus the authorities are looking on, unmoved, at such disgraceful scenes as are being enacted at Rawalpindi, Lahore, Coconanda, and in East Bengal. The people,

being phenomenally poor, famines and scarcities are a normal condition of the country and starvation is almost universal. In spite of these disadvantages, the sensible Indians have no cause for sorrow, as these sufferings are as nothing in comparison to the joys that await Indians in the other world if they lead a good life here.

A few plain truths.

1119. The *Amrita Bazar Patrika* is of opinion that if the highest pleasure of man consists in the exercise of power over his fellows, the English rulers of India have the opportunity of indulging in it ceaselessly without running any risk. But though the Indians are apparently the most miserable, and the Englishmen the most prosperous, yet the former will not exchange their lot for that of the latter, for various reasons. In spite of the apparent prosperity of Englishmen in India, their lot is not quite a happy one. The British soldier, for instance, is brought away from home and dear associations to be scorched and roasted in the hot climate of India, and is confined to his barracks more as a prisoner than a free man. The civilian also has to leave behind cultured society at home for the sake of his princely pay and lording it over the people. Although he prides himself on being a free man, he is really a slave to system. He has to carry out the orders of his superiors, however immoral they may be. For the sake of the Indian Empire, Englishmen have to do violence to their better nature, and thereby endanger their soul. "Let the rulers enjoy their empire to their hearts' content with the risk of endangering their future happiness, and let the Indians die a race of slaves with their souls unsullied.

AMRITA BAZAR PATRIKA, 25th July 1907.

The 24-Parganas District Conference.

1120. The *Bengalee* reports that the 24-Parganas District Conference passed off without a hitch, and the event showed that there was no occasion for all the display of military forces that were shown there. The Conference affirmed the resolution in support of the *swadeshi* boycott. It recorded its protest against the Risley Circular and the Ordinance restricting the right of public meetings. The most important work of the Conference was the formation of a Central District Association and measures taken to organize branch and affiliated Associations throughout the district. In the present state of the country, with the rulers deaf to the appeals of the people, no work is more important than organization, and to that task the country has applied itself with grim earnestness. "Mr. Morley will see, that though the partition may not be with him an open question, it is certainly so with us. We are resolved to repeat the protest in our conferences and in our public meetings, and to continue the agitation against it through good report and evil report." "Progress is the law of nature and the ordinance of God, and reactionary rulers, in spite of themselves, press forward the cause of progress, by strengthening those influences which are even more powerful than the most potent of Governments."

BENGALEE, 23rd July 1907.

Recognising the new spirit.

1121. Although in presenting his first Budget in Parliament, Mr. Morley accepted the assertion that there was a new spirit in India, and considered it the inevitable result of of Western education, which necessitated its being recognised with candour and consideration, *Bande Mataram* finds that he changed his policy on discovering that the new spirit was very different from the harmless and vague yearning after a greater share in the debates in the Legislative Councils with which the British has grown familiar. The new spirit is now recognised everywhere by oppression, repression, prosecution, and persecution. To weaken it one class has been set against another, and one community estranged from another. Old and effete regulations which are relics of an ancient civilisation, British bayonets and Maxim guns have all been used to check its progress. "During the struggle of the Americans to secure their rights—a struggle which ended so disastrously for British selfishness and British iniquity—the recognition extended to the new spirit in America also took the form of repression and oppression. The other recognition, the recognition that accomplished success claims as the victor's tribute from dismal failure, came a hundred years afterwards when America had made it necessary for England to seek her friendship." The journal rejoices to find that the new spirit is recognised in India, and hopes that it will have the usual effect in nerving the nation for the struggle into which it has entered.

BANDE MATARAM, 23rd July, 1907.

INDIAN MIRROR, 23rd July 1907.

Moderation,

1122. A correspondent of the *Indian Mirror* states that though he is against partition and Lord Curzon, he considers the destruction of Liverpool salt and Manchester goods as about as wise a proceeding as burning currency notes to spite the Government. He considers the officials as much to blame for the present unrest as the Extremists. If the Extremists wish for success, there are only two ways open to them. One is to bring about a general refusal to pay taxes and the other to gain over the Indian army to their side. Mr. Morley has promised an extension of representative government as regards our Legislative Councils. Mr. Morley knows that where the Government of any colony or dependency has been entrusted to officials, their administration has been a ghastly failure. But that in whatever colony the non-official European has ruled, there has been great success. Accordingly the correspondent recommends that the Legislative Councils may consist of one-third official and nominated members, one-third non-official European elected, and one-third non-official Indian elected, the Viceroy to hold the power of veto, subject to Parliament. Following Mr. Morley's scheme of Decentralization, he also recommends as a palliative to the partition, that a Governor should be appointed from England over both provinces and their Lieutenant-Governors, and one High Court and one Legislative Council for both East and West Bengal. If Mr. Morley is logical, he cannot refuse this, for this is Decentralization.

INDIAN EMPIRE, 23rd July 1907.

A crisis ahead.

1123. The *Indian Empire* states that Mr. Morley has not only prescribed despotism as the best form of government for India, but he has also declared in Parliament that repression has succeeded in India. Although the Secretary of State is not mistaken in regard to the fact, there is still hidden in obscure corners the pure and undaunted spirit of patriotism. The people talked much of constitutional agitation and claimed the freedom of speech as their birthright. But a stroke of the official pen has completely done away with all such rights. What has the country done to protect against these most unjust mandates? How have the people tried to protect their birthright? What have the leaders done to prevent the violation of their just rights? They raised their voice to the skies when the partition measure was passed. They tired all means of protest. But where is that firmness now? It seems that agitation after the deportations has changed its character. "If the right of holding public meetings is regarded as a right, let hundreds of meetings be held all over the country to protest against the Ordinance and to assert the people's rights. Let not executive orders cow down the leaders. Let them not disperse meetings till such dispersal is effected by means of force. Let them go to jail if such meetings are held objectionable. This is our deliberate opinion. For we do not think the executive is justified by law to prohibit meetings.

AMRITA BAZAR PATRIKA, 24th July 1907.

The Hon'ble Babu Jogendra Chandra Ghose and our students.

1124. In connection with the address delivered by the Hon'ble Babu Jogendra Chandra Ghose at the reception of the students given by the Young Men's Christian Association at Bhowanipur, the *Amirta Bazar Patrika* urges on students the necessity of undergoing a strict course of discipline and of acquiring the highest ideals of religion and morality. In such a manner can they only be fit to take up the cause of their country when the necessity for it arises.

BANDE MATARAM, 24th July 1907.

"*Hindustan Hamara.*"

1125. The dismissal of some railway employés at Lahore for playing and singing the patriotic song "*Hindustan Hamara*" is regarded by *Bande Mataram* as an indication that it is against the growth and development of the sentiment "India for the Indians" that bureaucratic repression is directed. "So long as the Indians elected to live as interlopers in their own land, satisfied with the casual small mercies their rulers condescended to bestow; so long as they were not inspired by the truth that nations, however weak and disorganised, can assert their natural claim to liberty, if they only will it; so long as they had not a living perception of the principle that the growth of man is bound to suffer in the absence of political power, their rulers left their Gilbertian comedy of agitation severely alone. Now that they see it drawing its strength and reality from the root principle of "'India for the Indians,' they are taking every possible step to check it." True patriotism will render the people

invincible, and the sentiment can be best inspired by a national song. "*Hindustan Hamara*" will be sung and translated into action in spite of dismissals and incarcerations.

BANDE MATARAM, 25th July 1907.

Swadeshi and the British stomach.

1126. The gloomy forebodings of English writers as to the ultimate effect of *swadeshi* on British trade and the British stomach proves, says *Bande Mataram*, the ominous possibilities of *swadeshi* in India. The bureaucracy shares this dread with every Englishman and has set itself to put it down with a strong hand. To persist in *swadeshi* is to starve the Britisher and expose the Indians to the full fury of a famished wolf. "The first mild instrument of repression can give us no adequate idea of what is still in store," and it is essential to cultivate strength and endurance for the achievement of success.

HINDOO PATRIOT. 25th July 1907.

British Liberals and Indian Bureaucrats.

1127. The *Hindoo Patriot* declares that those who have closely followed and strictly watched the career of the Liberal party in England are fully aware that nothing much can be expected from them. Their habit is to make too many large promises, well knowing that they will never be able to fulfil them. It is for the sake of getting into power that they become extravagantly liberal at first, but when they do come into power, either fail to give effect to their utterances or do things by halves. Consequently they are hurled down from power as their time is up. Englishmen, specially the civilians who practically rule the destiny of this country, labour under the mistake that if Indians are allowed a hand in the administration, India would be wrenched from their hands. Such an opinion is, however, a great blunder. The educated Indian is fully alive to the fact that a kingly form of government of his own is almost an impossibility in India, for the heterogeneous mass of the Indian population will not admit of such a form of administration. The Indians are content and will be content with the present Government, which they consider the best. What they think, however, is that they ought to have a share in the administration of their own country. The Englishmen in India having enjoyed exclusive power from the day of Plassey up till now, are unwilling to share it with anybody else. The sweets of power are so tempting that, having once tasted it, one is unwilling to part with it, and those Indian gentlemen who propose such things are set down as sedition-mongers and defamers of English rule in India.

AMRITA BAZAR PATRIKA. 26th July 1907.

How the present situation was caused.

1128. The *Amrita Bazar Patrika* is of opinion that to rouse the worst feelings of the English public at home against the people of India, it is only necessary to raise the cry of sedition and insecurity of English lives in this country. When the Liberals came into power with a large majority, Anglo-Indians here and the Tories in England were blanched with despair. They feared that with the help of the foremost Liberal of the age as Secretary of State for India, the people of this country might at last reach the goal for which they were fighting so long. But if they were alarmed at such a prospect, they also knew that by working on the nervousness of the English public, they could circumvent it. The situation in India also greatly helped their unholy cause, as nothing more was wanted to create an impression that India was on the verge of a rebellion. The deportation of the two Punjab leaders, the prosecution of newspapers, the suppression of public meetings, the dark hints thrown out by Mr. Morley when unable to explain his conduct in deporting Lajpat Rai and Ajit Singh, confirmed the popular notion in England that something very serious was brewing in India. Whatever was left undone was accomplished by the lies which were scattered broadcast and swallowed by the English people with avidity. Thus it is only by the dissemination of lies, misrepresentation, and half-truths that the cause of the Indians has been ruined in England. The people here had a notion that the English public were incapable of doing them serious injustice, but England's character for justice and wisdom is gone in the eyes of the people of India.

OFFICE OF THE INSPR.-GENL. OF POLICE, L. P., WRITERS' BUILDINGS, *The 27th July 1907.*

F. N. WARDEN,
Pers. Asst. to the Inspr.-Genl. of Police, L. P.

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